

THE TREASURY OF PRECIOUS INSTRUCTIONS

Essential Teachings of the Eight Practice Lineages of Tibet • VOLUME 13



Compiled by
JAMGÖN KONGTRUL

ZHIJE

The Pacification of Suffering

Translated by SARAH HARDING

THE TSADRA FOUNDATION SERIES
*published by Snow Lion, an imprint of Shambhala
Publications*

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Zhije

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ESSENTIAL TEACHINGS OF THE EIGHT PRACTICE
LINEAGES OF TIBET
VOLUME 13

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SNOW LION

SNOW LION
BOULDER
2019

Snow Lion
An imprint of Shambhala Publications, Inc.
4720 Walnut Street
Boulder, Colorado 80301
www.shambhala.com

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Detail of a Tibetan thangka on page 4 (Dampa Sangye) used with permission, photograph reproduced courtesy of Sotheby's, 2017.

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Cover art: Thangka "The Zhije and Chöd Practice Lineages of Tibetan Buddhism." Collection Eric Colombel.

Photo: Rafael Ortet, 2018. © Eric Colombel, New York.

Cover design by Tsadra Foundation

LIBRARY OF CONGRESS CATALOGING-IN-PUBLICATION DATA

Names: Kong-sprul Blo-gros-mtha-yas, 1813-1899, author. | Harding, Sarah, translator.

Title: Zhije: the pacification of suffering / compiled by Jamgon Kongtrul Lodro Taye; translated by Sarah Harding.

Description: First edition. | Boulder: Snow Lion, 2019. | Series: The treasury of precious instructions: essential teachings of the eight practice lineages of Tibet; Volume 13 |

Includes bibliographical references and index. | Translated from Tibetan.

Identifiers: LCCN 2018046564

ISBN 9781559394840 (hardback: alk. paper)

eISBN 9780834842373

Subjects: LCSH: Spiritual life—Tantric Buddhism. | Tantric Buddhism—Tibet Region—Doctrines.

Classification: LCC BQ8938 .K6513 2019 | DDC 294.3/444—dc23

LC record available at <https://lcn.loc.gov/2018046564>

v5.4

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FOREWORD

IN HIS VAST work *The Treasury of Precious Instructions* (*gDams ngag rin po che'i mdzod*), Jamgön Kongtrul Lodrö Taye, that most eminent of Tibetan Buddhist masters, collected together all the empowerments, instructions, and practices of the eight great chariots of the practice lineages. Not only that, but he himself received the complete transmissions for all the practices, accomplished them including the retreats, and preserved them in his own mindstream. He then passed on the transmissions to his own students and all who requested them.

The Treasury of Precious Instructions exemplifies how Jamgön Kongtrul Lodrö Taye's whole life was dedicated to teaching and spreading the dharma, whether it be sutra or mantra, *kama* or *terma*, old or new translation school, free of sectarian bias. Without his supreme efforts, many traditions of Tibetan Buddhism would have been lost.

The teachings of the Buddha have now spread throughout the Western world, and there is a growing need for major texts to be translated into English so that Western dharma students and scholars have access to these essential teachings. I was, therefore, delighted to hear that having successfully published a translation in ten volumes of Jamgön Kongtrul Lodrö Taye's *Treasury of Knowledge* (*shes bya kun khyab mdzod*), the Tsadra Foundation has embarked on a second major project, the translation of *The*

Treasury of Precious Instructions, and I would like to express my gratitude to them.

May their work be of benefit to countless sentient beings.

His Holiness the Seventeenth Karmapa, Ogyen Trinley
Dorje

Bodhgaya

February 21, 2016

TRANSLATOR'S INTRODUCTION

THE TREASURY OF PRECIOUS INSTRUCTIONS (*gDams ngag rin po che'i mdzod*) is the fourth of the so-called five great treasuries compiled or composed by Jamgön Kongtrul Lodrö Taye (1813–1900), also known as Karma Ngawang Yönten Gyatso, among many other names. Kongtrul was one of the greatest Buddhist masters of Tibet. His accomplishments were so vast and varied that it is impossible to do them justice here. The reader is referred to an excellent short biography in the introduction to the first translated volume of another of his great works, *The Treasury of Knowledge*, or the lengthy *Autobiography of Jamgön Kongtrul*. Even if his achievements had consisted solely of his literary output represented in these five treasuries, it would be difficult to comprehend his level of scholarship.

Unlike *The Treasury of Knowledge*, which is Kongtrul's own composition, his other four treasuries may be considered anthologies. Kongtrul's stated mission was to collect and preserve without bias the teachings and practices of all the lineages of Tibetan Buddhism, particularly those that were in danger of disappearing. The English publication of *The Treasury of Knowledge* in ten volumes and the forthcoming translations of this *Treasury of Precious Instructions*, in some eighteen volumes, can attest to the success of his endeavor, perhaps even beyond what he had imagined.

The Treasury of Precious Instructions is, in some ways, the epitome of Kongtrul's intention. He first conceived of the project around 1870, as always in close consultation with his spiritual friend and mentor, Jamyang Khyentse Wangpo (1820–1892). The two of them, along with other great masters, such as Chokgyur Dechen Lingpa and Mipam Gyatso, were active in an eclectic trend in which the preservation of the texts of Tibetan Buddhism was paramount.¹ It was with Khyentse's encouragement and collaboration that Kongtrul had created *The Treasury of Knowledge*—his incredible summation of all that was to be known—and compiled the anthologies of *The Treasury of Kagyu Mantra* and *The Treasury of Precious Hidden Teachings*. This next treasury expanded the scope by aiming to collect in one place the most important instructions of *all* the main practice lineages.

Kongtrul employed a scheme for organizing the vast array of teachings that flourished, or floundered, in Tibet during his time into the Eight Great Chariots of the practice lineages (*sgrub brgyud shing rta chen po brgyad*), or eight lineages that are vehicles of attainment. This he based on a much earlier text by Sherap Özer (Skt. Prajñārasmi, 1518–1584).² The structure and contents of that early text indicate that the seeds of the so-called nonsectarian movement (*ris med*) of the nineteenth century in eastern Tibet had already been planted and just needed cultivation. The organizing principle of the scheme was to trace the lineages of the instructions for religious practice that had come into Tibet from India. This boiled down to eight “charioteers”—individuals who could be identified as the conduits between India and Tibet and who were therefore the sources of the practice lineages, all equally valid in terms of origin and comparable in terms of practicum. This scheme of eight practice lineages became a kind of

paradigm for the nonsectarian approach championed by Kongtrul and his colleagues.³

The Treasury of Precious Instructions implements this scheme in a tangible way by collecting the crucial texts and organizing them around those eight lineages. The very structure of the *Treasury* thus stands as a statement of the nonsectarian approach. With all these teachings gathered together and set side by side—and each one authenticated by its identification with a direct lineage traced back to the source of Buddhism (India)—maintaining a sectarian attitude would be next to impossible. Or at least that must have been Kongtrul's hope. In explaining his purpose for the collection, he states:

Generally speaking, in each of the eight great mainstream lineages of accomplishment there exists such a profound and vast range of authentic sources from the sutra and tantra traditions, and such limitless cycles of scriptures and pith instructions, that no one could compile everything.⁴

Nevertheless, he made a good start in *The Treasury of Precious Instructions*, which he kept expanding over the years until at least 1887. The woodblocks for the original printing—carved at Palpung Monastery, where Kongtrul resided in his nearby retreat center—took up ten volumes. An edition of this is currently available in twelve volumes as the Kundeling printing, published in 1971–1972.⁵ With the addition of several missing texts, an expanded and altered version was published in eighteen volumes in 1979–1981 by Dilgo Khyentse Rinpoche. Finally, in 1999 the most complete version became available in the edition published by Shechen Monastery, which is the basis for the current translations.⁶ The structure of this enhanced edition, of course, still centers on the eight lineages, as follows:

1. Nyingma ("Ancient Tradition"), volumes 1 and 2;
2. Kadampa ("Transmitted Precepts and Instructions Lineage"), volumes 3 and 4;
3. Lamdre ("Path with Its Result"), volumes 5 and 6;
4. Marpa Kagyu ("Precept Lineage of Marpa"), volumes 7 through 10;
5. Shangpa Kagyu ("Precept Lineage of Shang"), volumes 11 and 12;
6. Zhije ("Pacification"), volume 13, and Chöd ("Severance"), volume 14;
7. Jordruk ("Six Yogas [of Kalāchakra]"), in volume 15; and
8. Dorje Sumgyi Nyendrup ("Approach and Accomplishment of Three Vajras," also called after its founder "Orgyenpa"), in volume 15.

Volumes 16 and 17 are devoted to various other cycles of instruction. Volume 18 comprises mainly the *Hundred Guides of Jonang* and also includes the catalog to the whole *Treasury*.

PACIFICATION OF SUFFERING

The Holy Dharma That Pacifies Suffering (*dam chos sdug bsngal zhi byed*) is really a general name that was applied posthumously to the diverse teachings and lineages that trace to the South Indian master Dampa Sangye (d. 1117), also called Pa Dampa ("father Dampa") and Dampa Gyagar ("Indian Dampa"). Both the man and the teachings that now constitute this sixth practice lineage are remarkable, even among the many wonderful masters and their practice systems that found a home in Tibet. The name Pacification of Suffering is usually identified with the similar phrase that introduces the mantra in the *Heart Sutra*: "the mantra that utterly pacifies all suffering."⁷ Although certainly the same

could be said for all the Buddhadharma, this attribution places Pacification firmly within the collection of sutras known as the Perfection of Wisdom, later classified as the second turning of the wheel of dharma. Dampa Sangye himself says in an early source text called *The Lamp of Enlightened Conduct*:

To beings tormented by suffering,
Explain immaculate, comforting pacification.⁸

Innumerable citations from Sutra and Tantra support this claim, but Kongtrul explains the distinguishing characteristic of Pacification:

Other teachings first refine away the cause [of suffering]—afflictive emotions—thus averting the consequence of suffering. In this [system], the result—suffering—is directly refined and afflictive emotions are uprooted as a natural consequence of that. These are extraordinarily profound methods.⁹

These profound methods, which are elaborated in the texts of this volume, involve the kinds of creative techniques one finds in the Mantra vehicle (vajrayāna), while still informed by the view and conduct of the perfection of wisdom. To reconcile that, it is often said, and sometimes argued, that these teachings are the perfection of wisdom that is in common, or consistent, with Secret Mantra.¹⁰ For the less discerning eye, the teachings found here and in other sources are every bit esoteric vajrayāna.

Dampa Sangye was the beneficiary of an extraordinary array of teachings from enlightened beings as well as Indian adepts. Most generally these are categorized as four legacies or transmissions (*bka' babs bzhi*), identified in the earliest sources. Thus he received teachings from twelve sugatas, twenty-four gurus of ḍākinī blessings, thirty-six

gurus of the amazing lineage of the celestial realm, and fifty-four (or fifty-five) great adepts of India (mahāsiddhas).¹¹ These are found throughout the texts here, especially in the “Egg Trilogy” and the empowerments of the later lineage. So it is no surprise that he imported an enormous array of teachings from India that were passed on to his disciples in Tibet on his numerous visits. There is no consistent account of these visits, the number of which ranges from three to seven. Jamgön Kongtrul, Gö Lotsāwa, and others describe five visits, listing the exact geographical points of entry and exit for each.¹² Others, such as Dan Martin, the preeminent scholar on the subject, insist on “three sojourns” based on textual evidence. The subject is significantly complicated by the belief that Dampa Sangye was identical to the Indian scholar Kamalashīla (c. 740–795) (from his Indian name, Kamalashrī or Kamalashīla) as well as the Indian patriarch of Chinese Ch’an Buddhism, Bodhidharma (late fourth to early fifth centuries). This gives him a life span of some 570 years, which is explained by his practice of “taking the essence” (*gcud len*). Not only that, it situates him on both sides of the legendary philosophical debate that took place at Samyeling (circa 797) between factions headed by Indian Kamalashīla on the one side and the Chinese Ch’an monk Heshang Moheyan on the other, arguing over the question of instantaneous versus gradual enlightenment. As a brilliant teacher of paradox and contradiction, Dampa would have loved that!

Another commonly accepted tale from Dampa Sangye’s journeys to Tibet is how he lost his original body. In one version, he comes across a dead elephant that was blocking a village access, and performed the consciousness transference of entering a residence (*grong ’jug ’pho ba*), walking off as the elephant. Meanwhile, a dark-skinned Indian adept named Dampa Nakchung, who had the same

talent, animated Dampa's beautiful abandoned corpse, leaving Dampa no choice but to inhabit Nakchung's ugly one. On arrival in Tibet, he thus gained yet another name: "Little Black One" (*nag chung*).¹³ There is so much more about this extraordinary person that could be imparted, but not here.

However many times Dampa did or did not visit Tibet, he was there long enough to impart a range of teachings that are traditionally counted in three transmissions of early, middle, and later (or last) (*snga phyi bar gsum*). The middle transmission is further divided into three separate successions, so there were five main lineages holding separate teachings, as well as three main minor lineages¹⁴ and fifteen various instructions of the miscellaneous lineage. (The details of the five major lineages can be found in Dharmashrī's extensive summary called *Distilled Elixir* in chapter 27 of this volume and in the translator's introduction to it.) It is no wonder, then, that the difficulty of pinpointing what it is that "Pacification" actually refers to is so often noted. This difficulty inspired Jamgön Kongtrul to explain why each sojourn in Tibet produced such variety and yet overall coherence:

On all those occasions, [Dampa Sangye] would intuit the exact character and faculties of each individual and liberate them through a few appropriate instructions. Thus there is no single primary source or systematic tradition that one could ascribe to them all. Nevertheless, [we could say] that he principally based himself in the source texts *Ālikāli Great River Tantra*, *Mahāmudrā Symbol Tantra*, and others. The methods he used, consistent with his own life example, were the three levels of vows as the support, ascetic exertion as the path, and activities for the welfare of others as the fruition. Multitudes of

beings possessed of the [right] karma—as numerous as the stars in the sky—were liberated into the state of buddha.¹⁵

TWO SOURCE TANTRAS

Segments of the *Ālikāli Tantra* are presented as the first text in this collection, while the *Mahāmudrā Symbol Tantra* is mentioned only as the source of specific quotations. As the sources of the tradition, however, they deserve a bit more attention here.

The Ālikāli Inconceivable Secret Great River Tantra is found in several collections, including the first volume of the *Zhije Collection*, volumes 92 and 125 of Bodong Chokle Namgyal’s collection, and in the first volume of the recent *Dingri Volumes*. It consists of twenty-four chapters in the form of questions and answers between Vajrapaṇi and the Buddha. The colophon reveals that Dampa Sangye himself played an intimate role in the history of the tantra. In fact, it seems that he may have been the author, or at least the scribe who recorded his visionary experiences. The overarching concern of the tantra is the vowels (*āli*) and consonants (*kāli*) of the Sanskrit alphabet and the benefits of repeating various combinations of syllables. The sounds themselves carry tremendous spiritual power without the need for lexical meaning, such as mantras have. Sound itself is seen as the essence of all phenomena (dharma), as well as that of the Buddha’s teachings (dharma).

In the teaching of the victorious sugatas of the
three times,
the sounds of great earth, water, fire, wind, and
space,
plants, forests, earth, stone, mountains, cliffs,

and all beings are saying the sounds of the teaching.¹⁶

These alphabetic practices hark back to both sutric and tantric practices of India, which use phonemes as mnemonic devices in a culture where writing down the mysteries was considered polluting, and they are still practiced today by certain Indian cults.¹⁷ In these tantras, the sounds no longer carry mnemonic value as they did in certain sutras and dhāraṇī but are used purely for their supernatural powers, through repetition in various configurations.

*Mahāmudrā Symbol Tantra, the Secret in the Hearts of All Dākinīs*¹⁸ is found only in Bodong Chokle Namgyal's collection, though there are many other texts in the Pacification literature that bear the name of "mahāmudrā symbol" but are not the source of the quotations referred to in these texts as *Mahāmudrā Symbol Tantra (phyag chen brda'i rgyud)*. This tantra consists of twenty-one chapters presenting basically the same message of alphabetical practices. In fact, three whole chapters are given over to the explanation of just the suchness of letters (*yi ge'i de kho na nyid*). The main speaker is not the Bhagavān Buddha but the Bhagavatī Buddha, mistress of the realm, surrounded by goddesses and dākinīs. She appears, but doesn't. She says "a a a" without saying anything. She is a mystery. The interlocutor is none other than a certain "Kamalashrī," which is not so mysterious, since it is Dampa Sangye's Indian name. The last chapter and the colophon are very clear in giving an exact date, writing medium, and location. Spoken in the Year of the Pig, it would have been composed in 1107. Dampa's monastery of Dingri Langkhor is named as the place, while he and Zhama Lotsāwa are the translators. It would be hard to argue that these are not, in fact, apocryphal tantras.

These tantras, plus the surprising use of alphabetical practice in the conferral of the empowerments,¹⁹ give the impression that this was a crucial aspect of the teachings that Dampa Sangye learned in India and initially brought to Tibet. Such practices existed in both Buddhist and non-Buddhist tantric traditions in India. But very little of that is left in Tibet, as it seems to have gradually given way to other forms of vajrayāna practice. Dampa Sangye's teachings on the specific subject were said to be contained in the elusive "Black Guide" (*nag khrid*) of the later transmission, which at present is not available as a whole, other than some warnings of the evil inherent in writing things down.²⁰ Still, this aspect of Pacification teaching remains a fascinating window into early India. Also see *Essential Precious Segments of the Inconceivable Secret Tantra* (chapter 1 in this volume) and its introduction.

SOURCES IN THE TENGYUR

Although none of the texts in this volume is present in the Tengyur, Dampa Sangye's contributions in it are substantial and should not be overlooked. The Tengyur, the translated treatises or commentaries (*bstan 'gyur*), was finalized by Butön Rinchen Drup (1290–1364) in the fourteenth century. The texts relating to the Pacification lineage are found mostly in two chunks in volume *zhi* of the Derge printing (Toh. 2315–2329 and 2439–2453). One lonely page, a short sādhana on Mañjuśrī, Lion of Speech, is in volume *nu* (Toh. 2703), for a total of thirty-one. The first set consists of the nine "Lamps" (*sgron ma*), including the Three Lamps considered the early source texts of the first transmission of Pacification: the lamps of Conduct, Path, and Mind.²¹ There is one instruction and the rest are short rituals, no longer than one page each, with the author listed as Kamalashīla or Dampa Gyagar ("Indian Dampa"), and the translator

usually Jñānaguhya, the Kashmiri recipient of Dampa's first transmission.

The second set consists primarily of spiritual song (*mgur*) or "expressions of realization" (*rtogs brjod*) from the deities and great adepts of India. Here, those purported sources are sometimes listed as the authors. For instance, the twelve sugatas are the "authors" of the first anthology called (again) *Mahāmudrā Symbol Lineage* (*Phyag rgya chen po brda'i brgyud pa*, Toh. 2439), with Dampa Sangye ("Nagu") and Zhama Lotsāwa as the usual translators. Preliminary studies of this set have been done by Kurtis Schaeffer, demonstrating the importance of these anthologies, along with those brought by the great adept Saraha.²² The "Three Eggs" in the present volume are very similar in style to those in the Tengyur.

Although these thirty or so texts are all included in the Tengyur, it is interesting that its compiler, Butön, makes no mention of the Pacification teachings in his *History of Buddhism*. Is it possible that the author's name in the Tengyur texts, Kamalashīla, was mistaken for the other Kamalashīla?²³

It seems likely that Jamgön Kongtrul and Jamyang Khyentse Wangpo were well aware of these contents, with access to the Derge edition of the Tengyur published in the nearby Derge print house (1737–1744), and that the choice not to include them in *The Treasury* had everything to do with their stated mission to collect and preserve texts that were in danger of being lost, and not necessarily those already so preserved.

THE EARLY ZHIJE COLLECTION

Perhaps the earliest collection currently available is what we are calling the *Zhije Collection*, published in five

volumes in 1979 as *The Tradition of Pha Dam-pa Sañs-rgyas: A Treasured Collection of His Teachings Transmitted by Thugs-sras Kun-dga*. It informs us that it was “reproduced from a unique collection of mss. preserved with ‘Khrul-zhig Rinpoche of Roñ-phu Monastery at Diñ-ri Glañ-skor. Edited with an English Introduction by Barbara Nimri Aziz.” The scholar Dan Martin has done an enormous amount of research and writing on this anthology, which any interested reader must consult. He has determined the original was printed in four volumes and has reconstituted the title as “Among Zhije Teachings that Lay at the Heart of the Holy Dharma, This Is the Text of the Later Oral Transmission Known as *The Exceptionally Profound*.”²⁴ What is noticeable in this title is the specific reference to the later transmission, which betrays the mistitling of the work in the Buddhist Digital Resource Center (BDRC) database as relating to all three transmissions.²⁵ Martin has tentatively dated it as being constructed after 1245 (when the lineage holder Rok Zhikpo died), but before 1280 when the compiler Sangye Repa (a.k.a. Rinchen Mönlam) died, probably some time closer to the former date. It is largely based on an earlier gold inked collection compiled by Zhikpo from 1207 to 1210.²⁶ This puts it at the earliest of our sources so far and likely used by the later ones. The *Dingri Volumes* discussed below represents the entire collection held by Trulshik Rinpoche, which includes this one.

OTHER COLLECTIONS AND HISTORIES

The Collected Works of Bodong Chokle Namgyal (1376–1451) is the other major source of texts relating to the Pacification lineage. It represents one of the early comprehensive anthologies that might have rivaled Butön’s Tibetan Buddhist canon if things had worked out differently.

Of the 137 volumes published by Tibet House in 1976 as *Encyclopedia Tibetica*, two are devoted to Pacification texts. Volume 92 consists of ten texts, including the two tantras discussed above, as well as practice rituals, biographies, instructions, and songs. Volume 125 has nine texts, four of them shared with volume 92. These two volumes, so far apart in the collection and partially redundant, were obviously added from separate collections. Some of the texts are found elsewhere, but many are not. They are a treasure trove awaiting further excavation.

Finally, the Tsadra Foundation's recent publication entitled *The Volumes of the Root Teachings of the Sacred Dharma Pacification of Suffering, and the Subsidiary Severance of Evil Object (Dingri Volumes)* represents the most complete collection yet. It consists of twelve volumes of digitally entered texts, including beautiful reproductions of original illustrations, and one volume of the titles with mostly back-translated Sanskrit. The six volumes of Pacification material contain all that was in the five (originally four) volumes of the *Zhiye Collection* and much more. Thankfully the texts had been held and preserved in the library of Kyapje Zhadeu Trulshik Rinpoche, who also wrote a small companion booklet called *The Seed of Faith* describing the nine sacred inner relics of Dampa Sangye's monastery at Dingri Langkhor. Together with the six volumes of Severance texts (*gcod*), this collection is the most complete and final representative of the work of collection and preservation exemplified by Jamgön Kongtrul's treasuries, such as this *Treasury of Precious Instructions*.

The Blue Annals by Gö Lotsāwa Zhönnu Pal (mGos lo tsā ba gZhon nu dpal, 1392-1481) is the primary source of the history of Pacification, as well as so many other systems. This book is a remarkably detailed history of most of the Buddhist lineages in India and Tibet, full of captivating

stories of the lives of the masters. It is all the more incredible that Gö Lotsāwa began the massive project in 1478, at the age of eighty-four! Its early translation into English in 1949 by George N. Roerich has assured its place as the scholar's choice (though I would advise always checking in with Gö Lotsāwa's original). There do exist earlier histories of Pacification, such as Gyalwa Tene's biography of his guru Patsap in the *Zhije Collection* and the biographies by his disciple ("lowly monk beggar") in the Bodong collection, but these are more concerned with the later transmission that was bequeathed to Bodhisattva Kunga. "The chapter on the early, middle, and later lineages of Zhije" (*zhi byed brgyud pa snga spyi bar gsum gyi skabs*) in *The Blue Annals* covers them all. The many other shorter and longer histories of Pacification subsequent to this one seem more or less borrowed. In particular, *The Religious History of Pacification and Severance* composed by Khamnyön Dharma Senge in the late nineteenth century has been highly useful, although not without the issues of copying the same stories over many centuries.

THE CHÖD CONNECTION

It is taken for granted that the cycle of Severance (*gcod*; "Chöd") teachings developed by Machik Lapdrön (1055–1149) originated in the Pacification teachings, and Kongtrul joins others in classifying it as a branch of Pacification. So it is surprising *not to find any texts at all* on Severance within any of the collections of Pacification, and indeed not even a mention. The available histories, on the other hand, contain a detailed narration. Again, all versions seem to hark back to *The Blue Annals*. The dramatic and confusing story is told as part of the "male lineage" of Severance (*pho gcod*) in the chapter on Object Severance (*gcod yul*),²⁷ whereas in the Pacification chapter it is merely mentioned as part of a

“separate lineage” (*brgyud pa thor bu pa*) stemming from the middle transmission.²⁸ There is no room for the whole story here, and it would take much more research to sort out all the differences in details of the many versions. Briefly, Dampa Sangye imparts the Severance precepts in the form of “Six Pieces” (*’brul tsho drug*) to four people: Kyo Shākya Yeshe, Mara Serpo, and two boys with leprosy. With a secrecy injunction on the teachings, Kyo Shākya Yeshe gave them only to his nephew, Kyo Sönam Lama. This is Machik Lapdrön’s main guru, and through him she received a partial Severance empowerment called Opening the Sky Door, an important event retold in the many biographies of Machik. Meanwhile, Mara Serpo goes home and successfully practices Severance (as do the two now-cured lepers), keeping it to himself until finally bestowing it on Tönpa Borey (or Bere Nyönpa) and so on in a one-to-one line until the important lineage holder Rokben Sherap Ö (1166–1244). Thus it seems to enter mainstream Pacification, but still without any paper trail of actual guidebooks.

Now, there is a text called *Molten Gold: The Source Text of the Six Instruction Pieces of Severance, the Perfection of Wisdom*²⁹ in the Chöd section of the *Dingri Volumes* that purports to be this very teaching, and it includes its own version of the above story. But where all other versions diverge after Borey to Machik Lapdrön’s story, this text continues with the still-secretive transmission within the Pacification lineage, ending with one Lama Tholjung (possibly the author, calling himself “random lama”), seven lineage holders after Borey. Machik Lapdrön herself is not listed in this lineage. So one is left with the impression that she received only Kyo Shākya Yeshe lineage’s. And according to that story, she received only four (which four?) of the six “pieces,” but enough to bring about her total realization. The six chapters of this text, which are

apparently the “six pieces,” contain both exoteric and esoteric instructions that may have been the foundation of Machik’s Chöd, though nothing like the fully developed teachings that have come down to us in the present.

This is just to clarify the glaring absence of Severance texts within the Pacification tradition and to point out that the close connection between Dampa Sangye and Machik Lapdrön is perhaps more tenuous than the oral tradition likes to recount. Kongtrul’s classification of Severance as a branch of Pacification may have had more to do with its Tibetan and female origin than actual shared instructions.³⁰ In any case, the universal spread of Severance has far outstripped the unfortunate near-demise of Pacification. Perhaps this book might help.

VOLUME 13

This volume of *The Treasury of Precious Instructions* follows the same structure as the others: a tripartite classification into source texts (*rtsa ba*), empowerments (*dbang*), and instructions or guides (*gdams khrid*). The compilers and scribes of the source texts are not listed, but the texts themselves may all be considered the words of Dampa Sangye in one way or another. The empowerments, which constitute more than half of this volume, are all composed by Lochen Dharmashrī. Most of the instruction section is also by Dharmashrī (all of these texts are found in his collected works), with one instruction on the later lineage by the early lineage-holder All-Knowing Sönam Pal. Several aspiration prayers and conversations have been added, perhaps later, which may also be considered to be Dampa’s words. Introductions to each text or section have been added by the translator, so more is not needed here.

ACKNOWLEDGMENTS

Kyapje Kalu Rinpoche was the initial inspiration who started his wayward child-translators on the first project of rendering Jamgön Kongtrul's *Treasury of Knowledge* into English. That tremendous undertaking was finally completed thanks to the unflagging determination of all the translators and the generous support of the Tsadra Foundation, which averted our flagging just in time. It is fitting and auspicious that we now advance Rinpoche's intention with the translation of another of Kongtrul's great treasuries, which contains the actual instructions that were the subject of *The Treasury of Knowledge*. Ringu Tulku Rinpoche has long envisioned such a translation of *The Treasury of Precious Instructions*, and his encouragement has provided further momentum and support. H.E. Sangye Nyenpa Rinpoche expertly conferred the needed empowerments and transmissions at Benchen Gönpa in Nepal over a two-month period in 2014. Through it all, Eric Colombel and the Tsadra Foundation have remained the steadfast benefactor. Truly I cannot adequately express my gratitude and admiration.

I want to thank those Tibetans whom I constantly pestered for clarification, especially Āchārya Lama Tenpa Gyaltzen and Ringu Tulku Rinpoche. I pestered Dr. Dan Martin even more, and owe him a debt of gratitude for sharing some of his research. Finally, I thank my indexer and Sanskrit-checker, L. S. Summer, and my editor Tracy Davis, whose propensity for precision is a perfect counterbalance to my perplexity.

TECHNICAL NOTE

THE ANTHOLOGY of Tibetan texts translated here is the thirteenth volume (*pa*) of the Shechen edition of *The Treasury of Precious Instructions* (*gDams ngag rin po che'i mdzod*). This volume is titled simply *Pacification, Volume One* (*Zhi byed pod dang po*) and covers the range of practices called Pacification of Suffering (*sdug sngal zhi byed*) that trace back to the Indian adept Dampa Sangye (Dam pa Sangs rgyas). Page numbers in curly brackets {} throughout the texts indicate the Arabic page numbers of the Shechen edition. (Cross-references found in the endnotes to the texts in this volume refer to these bracketed numbers.)

In addition to the Shechen edition of *The Treasury of Precious Instructions*, the Kundeling and Palpung editions were also consulted, as well as a newer, edited digital collection (*Dingri Volumes*) containing most of these texts. Another important source was the *Collected Works of Lochen Dharmashrī*, and I made use of any other editions of individual texts that were available to me. It was not practical to cite every mistake or variance in words, so only the most significant have been mentioned in the endnotes, where variant translations or enhanced explanations of certain passages are provided.

Throughout this book, any text found in square brackets [] has been added by the translator. Section headings, however, were occasionally added without brackets.

Interlinear notes that were added to the Tibetan text by later editors are displayed in small type.

With a few exceptions, Tibetan and Sanskrit technical terms have been rendered into English to the best of my ability. However, the range of texts, authors, historical periods, and dialects represented in this anthology is so wide that a given term cannot always be translated in the same way every time it occurs. Wherever similarity in context and meaning permits it, I have tried to maintain consistency in translation.

In the main body of the translations, Tibetan names of persons, spirits, and places appear in the phonetic system that has been developed for *The Treasury of Precious Instructions* by the translators of the Tsadra Foundation. This includes the use of the unlauded *ö* (as heard in the English *push* and *pull*). A final *e* in Tibetan words is pronounced as *ay*. In the endnotes and bibliographies, Tibetan words are transliterated according to the extended Wylie system, with the modification that the initial root letter is capitalized in proper nouns and text titles to help recognition.

For Sanskrit phonetics, traditional diacritics for romanization are used with the following modifications in proper names to aid in pronunciation: *ṛi*, *ch*, *sh*, and *ṣh* rather than *ṛ*, *c*, *ś*, and *ṣ*. Mantras remain in standard diacritics. Reconstructed Sanskrit is indicated on first instance and in the endnotes with an asterisk. If a Tibetan or Sanskrit term has entered common English usage and appears in *Merriam-Webster's Collegiate Dictionary*, then it is treated as an English word (e.g., lama, chakra, mandala). Special mention must be made of the problems of syllable sequences and mantras in Sanskrit. There is tremendous variation in the editions, and in the case of the alphabetic practices there is no way to determine which is correct or original. I therefore stayed closest to the *DNZ* Shechen

version unless other sources were uniformly agreed, or in some cases mantras had been standardized. Variations are only sometimes noted.

In the bibliography and endnotes, the various references from classical Indian works in the Kangyur and Tengyur are identified whenever possible according to the numbers in the Tohoku catalog (Toh.) of the Derge edition of these collections: *A Complete Catalogue of the Tibetan Buddhist Canons (Bkaḥ-ḥgyur and Bstan-ḥgyur)*, published by Tohoku Imperial University. Citations and references from various Tibetan masters are often located in their respective collected works (*gsung 'bum*) or as autonomous texts that most often may be located in the indispensable digital library at the Buddhist Digital Resource Center (BDRC, formerly TBRC) using their catalog numbers.

The majority of the texts in this volume are liturgical practices, commentaries, rituals, or a combination of all of those. Wherever the Tibetan is written in metered verse, the translation follows roughly the same line breaks to give a sense of its rhythm. However, it is quite impossible to replicate in English the repetitive, exact meters of the monosyllabic Tibetan, which lends itself so well to chanting. Nevertheless, I hope that something of the lyrical quality comes through this cumbersome rendition that is perhaps too attached to accuracy.

VOLUME 13: THE PACIFICATION OF SUFFERING

The sixth chariot practice lineage of the Himalaya is a teaching that combines Sutra and Mantra. The general name that is applied in particular is Holy Dharma Pacification of Suffering. It possesses the teachings of external and internal interdependent connections as well as the magic and deliberate conduct of the unimaginable life story of the wise and accomplished one. That is, the great tenth-level bodhisattva, the mighty adept Dampa Sangye, famous throughout the world but mainly in India, Tibet, and China. Though there is a vast and profound cycle of Pacification and its subsequent commentaries, the collection here in *The Treasury of Precious Instructions* represents the profound and pure ripening and liberating essence of the practice of both the actual [Pacification] (volume 13) and its subsidiary [Severance] (volume 14). There are three sections: source scriptures, empowerments, and instructional guides.

SOURCE SCRIPTURES

DAMPA SANGYE



DAMPA SANGYE

1. ESSENTIAL PRECIOUS SEGMENTS OF THE INCONCEIVABLE SECRET TANTRA

*Source Text of the Holy Dharma Pacification of Suffering*¹

JAMGÖN KONGTRUL'S teacher and cocreator of his treasuries, Jamyang Khyentse Wangpo (1820-1892), extracted the following sections and added a structural outline and a few notes from the most important source text of the Pacification tradition for inclusion in *The Treasury of Precious Instructions*. According to his colophon, he considered these three chapters the most essential: Chapter Ten because it contains an exposition of the unique Pacification approach to the five paths, Chapter Seventeen because it contains the crucial empowerments and pledges, and Chapter Twenty-Three because it condenses the introduction, view, meditation, practice, conduct, and results of the essential meaning. He may also have chosen these three because they are the most comprehensible of this fascinating and mystifying tantra.

In his brief background of the lineage in *The Treasury of Knowledge: Esoteric Instructions*, Kongtrul cites the *Ālikāli Inconceivable Secret Great River Tantra* and *Mahāmudrā Symbol Tantra* [*the Secret in the Hearts of All Dākinīs*] as the two source tantras of the Pacification tradition. These were briefly explored in the general introduction. With regard to the *Ālikāli Tantra*, Kongtrul weaves its title into this statement about Dampa's accomplishments:

The mighty lord of accomplishment Dampa Sangye mastered the semantic meaning of the unborn *ālikāli* and through *inconceivable secrets* taught countless approaches to dharma corresponding to the faculties and dispositions of beings.²

What Kongtrul only hints at with his suggestion that Dampa mastered the “semantic meaning of the unborn *ālikāli*” (*skye med āli kāli’i sgra don*) is that practices based on the vowels (*āli*) and consonants (*kāli*) of the Sanskrit alphabet were at the heart of the teachings propounded by Dampa Sangye, brought by him from India into Tibet, and were of particularly Indian character. Each syllable or phoneme references a crucial aspect of ultimate reality while at the same time carrying mystical powers even without semantic meaning. This will be revealed, though not explained, in later texts in this volume, particularly the empowerment rituals. But in the tantra itself, these syllabary practices are laid out in great detail. This goes far beyond the use of mantras, which usually have a somewhat translatable meaning. Perhaps that is what is meant here by “unborn.”

The greater part of both of these source tantras concerns the implications of this idea. Yet for the most part, this is what Jamyang Khyentse Wangpo and Jamgön Kongtrul chose to omit. The three chapters that are included here concern mostly familiar Tibetan Buddhist concepts that could be found everywhere at the time of these two masters. The style is cryptic, though not nearly so much as many of Dampa Sangye’s more famous utterances. However, the essential ideas in these three chapters are explained in two commentaries that follow later in this volume: *Distilled Elixir* by Lochen Dharmashrī and *Stainless Appearance* by Sönam Pal.

The last (twenty-fourth) chapter of the *Ālikāli Tantra* and its interlinear note reveal that Dampa Sangye himself

played a major role in the history of this tantra. He reconstituted three somewhat disparate sections (*dum bu*, still marked as such) of the tantra that were previously divided according to the following story. After the Buddha entrusts the tantra to various protectors, he departs for Kushinagar.

Then the assembly came to the king's palace and divided the tantra into three parts. The first eight chapters were written on leaves of the wish-fulfilling tree, then encased in a precious crystal vase. The gods summoned it and it rests inside a *gandhola* on the peak of Supreme Mountain. The middle section of eight chapters was written on the inner bark of the wish-fulfilling tree and encased in a precious silver amulet box. The demigods and yakṣhas summoned it and it rests in a copper house of blazing weapons midway up Supreme Mountain. The last section of eight chapters was written on blue water silk and encased in a golden box. The nāgas summoned it and it rests in the nāga storehouse at the base of Supreme Mountain. Later these three divided treasure teachings were brought together into one and written on the skin of a demoness (*srin mo*) and put into the skin bag of a white lioness. It rests in the endless knot of the secret treasury in the charnel ground of glorious Oḍḍiyāna.³

The Sanskrit title is
Ālikāliguhyacintāpanimahātantrakhaṇḍanāma

The Tibetan is *Ā li kā li gsang ba bsam gyis mi khyab pa chu klung chen po'i rgyud kyi dum bu zhes bya ba*

Segments of the Ālikāli Inconceivable Secret Great River Tantra

Homage to the Conqueror, Lord of Secrets.

The *Ālikāli Inconceivable Secret Great River Tantra* is like the king of tantras, the grandmother⁴ of scripture, the universal treasury of secrets, the key to esoteric instructions, the root of the means of accomplishment, and the drop of stainless elixir. Of its twenty-four chapters, the [tenth] chapter, which presents the five paths of practice, is extracted here. It has three topics: a brief presentation, an extensive explanation, and a summary of the section.

CHAPTER TEN⁵

I. Brief Presentation

A. Question from the Assembly⁶

Then the gathered assembly asked: “In taking up the practice of the path, what is ‘the path that is like a snail’s trail’?”⁷

B. The Teacher’s Reply

The Transcendent Conqueror instructed the gathered assembly:⁸

“Once you have discovered the path of bliss, the profound Secret Mantra,

absolute faith in the path of suffering is abandoned.
Once you have discovered the path of the profound,
supreme guru-path,
attachment and fixation to the path of bliss are
abandoned.
Once you have discovered the path of realizing your
mind as the guru,
all effort and endeavor are abandoned.”
Thus he spoke.

II. Extensive Explanation

A. Further Questions from the Assembly

Again the venerable Lord of Secrets asked: {3}
“Oh Master, Transcendent Conqueror: What is the
profound path of Secret Mantra? What is the
supreme path of the gurupath? What is the ultimate
path of realization?”

B. The Teacher’s Extensive Reply

To that, the Teacher gave an extensive explanation in three parts: (1) the profound path of Secret Mantra for those of lesser capability to traverse through the four empowerments; (2) the supreme path of the guru-path for those of average capability to traverse the five paths through faith and devotion; and (3) the ultimate path of realization for those of superior capability to engage the fruition through innate mahāmudrā. The first of these has three parts: preliminaries, main practice, and branches of the path. The preliminaries have two parts: general and specific.

1. Path for Those of Lesser Capability

a. Preliminaries

i. General Preliminary

He addressed them thus:

“Listen to me, all you sublime beings.
When you please a guru and your mindstream is
matured,...”

ii. Specific Preliminary

“...in a secluded place reduce physical and verbal
activity.
On a comfortable seat, develop the awakening mind
and make offerings to the gurus and Jewels.”

b. Main Practice

This has four parts.

i. Vase Empowerment for the Path of Creation Phase

“Afterward, meditate fully on the extensive or concise
deity mandala,
and finish the offerings, praises, and recitations.”

ii. Secret Empowerment for the Path of Winds and Inner Heat

“The body has three channels and four chakras.
Fanned by the winds, the fire of inner heat is ignited

and the refined essence of five elements pours into the central channel.”

iii. Timeless Awareness of Wisdom Empowerment for the Accelerated Path of the Messenger⁹

“When one finds a qualified spiritual consort, the wheel of bliss draws afflictive emotion onto the path.”¹⁰

iv. Path of Mahāmudrā {4}

“That state of ultimate reality, the awakened mind, is observed, relaxed into, and conceptual roots are uncovered.”¹¹

c. Branches of the Path

This has six instructions.

i. Illusory Body

“Meditation on illusory body,

ii. Transference

“training in transference [through] the path of winds,

iii. Entering the Residence [of Another’s Corpse]

“consciousness entering a residence,

iv. Lucid Clarity

“recognizing lucid clarity,

v. Dream

“and the instructions on dream,

vi. Intermediate State

“which conquer the city of the intermediate state.”¹²

Additionally, the guru yoga that informs all of them:

“Guru yoga is auspicious for all of these.”

2. Path for Those of Average Capability

This has three parts: the yoga of the acts, which are the basis; the procedures, which are the conditions; and the result, freedom from action.

a. Acts, Which Are the Basis

i. Three Levels of Vows

Since the conferral of empowerment happens first, it is the act that endows the recipient with three levels of vows.

“Once you enter the profound, supreme guru-path, please the benevolent one and solicit kindness.”

ii. Keeping the Six Internal Codes of Yoga from Deteriorating

These are not to supplicate gods, not to request powers from demons, not to waste vigor on this life, not to hand over your autonomy to anyone, not to let secrets pass from your lips, and not to raise dirty rags on the tip of the victory banner.¹³

“Do the four-session yoga in a secluded place.”

b. Procedures, Which Are the Conditions

This has two parts: a general presentation of the main segments on the path and a specific presentation of the special transmission of subsequent authorization.

i. General Presentation

In general, there are five topics: mind training on the path of accumulation, austerity on the path of application, subsequent conduct on the path of seeing, equal flavor on the path of meditation, and freedom from action on the ultimate path. However, all of those can be subsumed into the three main points on the path: (1) the preparation of going for refuge and arousing the mind of awakening; (2) the main body of how to confer [empowerment] on one's mindstream; and (3) the concluding topics of the indications of success on the path along with the trainings [to maintain].

A) Preparation: Refuge and Arousing the Mind of Awakening

“Go for refuge, arouse the mind, and make offerings, dedications, and aspirations.”

B) Main Practice

1) The Way to Say the Sounds, Integrating the Letters

“Appearance, sound, and thought are purified in the Victor’s pure land by the akṣha¹⁴ mantra circle, which dissolves into oneself.”

2) Meditating on the Four Chakras in the Special Visualization of the Four Empowerments

“In imagining the letters progressively in the four places, accomplish the Body, Speech, Mind, qualities, and activities.”

3) {5} Practicing Equipoise and Postmeditation Attainment in the Special Introduction to the Root

“Looking at mind, even if your gaze changes, totally cut off concepts and look at mind’s essence.”¹⁵

C) Concluding Topics

Evidence of success on the path along with the trainings can be learned from guidebooks and so forth.

ii. Specific Presentation: How to Evoke the Guru’s Spiritual Practice in the Special Scriptural Transmission of the Subsequent Authorization

This has ten parts.

A) Approach¹⁶ to Integrate the Main Four Empowerments

“The secret essence, the mantra of guru accomplishment,
[recited] one million [times] conveys one to the abode of awareness holder.

om āḥ hūṃ hrīḥ

This sublime essence to integrate the four empowerments

is the mantra that turns the dharma king’s wheel.
It empowers the beginning and end of all mantras
and engenders all the qualities of the four mudras.”

B) Approach on the Path of Accumulation

“The four syllables *gu ru sid dhi*
are the essence of the *approach* [stage that] resolves the
path of accumulation.

With this mantra rosary of the precious queen,
one drinks the oceanic waters of the guru’s enlightened
intent.”

C) Approach on the Path of Application

“The four syllables *sid dhi pha la*
are the essence of the *close approach* that resolves the
path of application.

Being the mantra of accomplishing the seer’s staff,
it increases signs and qualities of the path
immeasurably.”

D) Approach on the Path of Seeing

“The four syllables *ji na mi tra*
are the essence of the *attainment* [stage] that resolves
the path of seeing.

This cleansing mantra of the brahmin’s purity
eliminates the turbidity¹⁷ of the final mental stains.”

E) Approach on the Path of Meditation

“The four syllables *pra ma na ye*¹⁸
are the mantra of the *great attainment* [stage] that
resolves the path of meditation.

This essence of increasing the householder’s charity
eliminates dependent concepts through great equal
flavor.”¹⁹

F) Approach on the Ultimate Path

“The four syllables *bhu hu ku ru*²⁰
are the essence of the *enactment stage*²¹ that resolves
the ultimate path.

Being the mantra of receiving the captain’s gem,
it swiftly nourishes²² everyone—oneself and others.” {6}

G) Approach in the Removal Rite²³

“The four syllables *hya va da te*
are the essence of approach, attainment, and enactment
rites of removal.

Being the mantra of Umadevī’s illumination,²⁴

it gives rise to all interconnections for brilliant awareness.”

H) Approach in Enhancement

“The four syllables *e vaṃ ma ya* are the essence of the four doors that generate wisdom. Being the mantra of the four great kings and four continents, it throws open the secret treasury of the glorious knot.”²⁵

I) Approach in Clearing Obstructors

“The four syllables *maṃ kha la vo*, being the mantra that accomplishes access to guidance, closes the gaps and clears obstacles on the five paths²⁶ and is the essence of accomplishing one’s desires.”

J) Approach of Interdependent Connection

“The six syllables *pa ca na pi ka ra* (or *sa ca na si ka ra*)²⁷ are the basis for accomplishing the connection to the path’s life force. Being the mantra of the Steadfast Earth Goddess, it gains you the excellent seat of accomplishment.”

c. Freedom from Action, the Yoga of the Result

This will emerge naturally as the activities of the four kāyas enact enormous benefit for oneself and others.

3. The Path of Ultimate Realization for Those of Superior Capability

This has three parts: the preliminaries, the main practice, and the conclusion.

a. Preliminaries

i. The Individual Who Is the Support for Practice

“An excellent person with faith who has accumulated merit...

ii. The Path to Practice

This has four parts.

A) Path of Renunciation

“...enters the path of diligence with disenchantment,

B) Devotion

“is blessed with the devotion [that is like] meeting the actual Buddha,

C) Mind of Awakening

“clears away beings’ sufferings with a resolute mind of awakening,

D) Sacred Pledge

“and accomplishes with conviction what the guru commands.”

b. Main Practice

This has four parts:

i. Wisdom: Resolution through Seeing

“For wisdom of the root, look to your own mind...”

ii. Method: Practice through Meditation

“...[and] heighten realization that is without doubts; {7}

iii. Clearing Away Obstructors and Conduct That Enhances

“I proclaim that [you] will be a second buddha.”

iv. How to Accomplish the Result in One Lifetime

“The essence is the great path of realizing wisdom.”

c. Conclusion

This has two parts:

i. Presentation of Indications of Success on the Path

“The by-products of the journey are unlimited realizations²⁸ and qualities.”

ii. Conclude with the Utterance of Praise

“Mantra’s distinctive feature is the wondrous direct path,
the unerring specialty of the profound guru-path.
It will benefit future generations—this I proclaim.”

After saying that, he looked at the Lord of Secrets.

III. Summary of the Chapter

The tenth chapter presenting the practice of the five paths from *Ālikāli Inconceivable Secret Great River Tantra*.

CHAPTER SEVENTEEN ON EMPOWERMENT AND SACRED PLEDGE²⁹

This has three parts: the question, the response, and the summary of the chapter.

I. The Question

Then the Lord of Secrets said this to the Transcendent Conqueror: “Transcendent Conqueror, in order for those with karma and good fortune to fully mature their mindstreams, please explain in detail the mandala rites and parameters of keeping sacred pledges.”

II. The Response

A. Setting the Scene

Taking flight like a swan, [the Conqueror] settled into full lotus in space by the lakefront and addressed them thus:

B. The Actual Response

This has four parts.

1. The Way to Confer Empowerment in Common with Secret Mantra

“Entourage of the great mystery, listen to me.

In order to progressively mature future fortunate ones, I will explain the mandala of three ultimate empowerments of the Book.

The master with the essential [wisdom] and the receptive disciples assemble, and ritual supplies are collected in a place that accords with the source [tradition].

Once the [recitation of] the approach is fulfilled, on the morning of an auspicious day, {8}

perform the rites of the ground, gridlines, and colors³⁰ and the prelude.

[Disciples] supplicate from outside, and [the master] inquires about [their] obstacles.³¹

[As they] develop enthusiasm, the disciples enter within. The following morning, the mandala is drawn in stages—
a lotus palace for kriyā tantra,
a blazing wheel for charyā tantra,
a lattice palace for yoga tantra,
a big or small source of phenomena for great yoga tantra—

all beautifully drawn up uniformly to the outer rim.
Place a proper vase in the center of the mandala.
Lay out fine offerings and substances around the
mandala.

Once the seven total purities are made,³²
adopt the yogic gaze and visualize the protection circle.
Invoke the deities of the particular mandala
and perform the offerings, praises, and vajra recitation.
The awareness beings are called down and they bestow
blessings.

The disciples make offerings and then supplicate.
The seven vase empowerments are conferred in the east
side of the mandala;
this includes whatever absorptions, mantras, and rituals
are appropriate.

Four³³ secret empowerments are conferred in the south
side of the mandala;
this includes the meditative absorption of an actual or
imagined [consort], as preferred.

Three secret empowerments³⁴ are conferred in the west
side of the mandala;
this includes whatever absorptions, symbols, and
empowerment substances have been collected.

Two fourth empowerments are conferred in the north
side of the mandala;

both the actual introduction and the conclusion.

Symbol empowerment, conclusion, the three special
rituals,³⁵

[and] saying auspicious verses completes the four
empowerments.

Please the heroes and dākinīs with the communal feast.

Offer tormas to the dharma protectors and realm protectors.

Offer the leftovers to elementals and minor spirits.

Gather up the mandala and make dedications and aspirations.

Since the deities and the guru are not two,
a single secret essence [mantra] accomplishes all purposes." {9}

2. The Way to Confer the Especially Elevated Empowerment

“om āḥ hrīḥ hūṃ

Conferral of the supreme empowerment has special blessings.

In the ritual for conferring the dharma empowerment on the mind,

go to an isolated place and level the ground.

Then place the Book upon a graveyard canvas.³⁶

Draw the design in the shapes of ālikāli.

Fill an authentic *bhaṇḍha* with elixir,

bless the Book in the center, and set it down.

Encircle with the fifty root letters

sequentially on the seat of radiant jewels.

Set out all the charnel-ground substances and offering substances

around the edges without distinction.

Then set up the feast and excellent tormas.

Invite the buddhas of the ten directions with retinues and the lineage gurus.

With the idea that they are inseparable from the deities,

do long or short offerings and praises as appropriate.
Once the blessing of the feast and tormas is done,
offer the approach of the five paths through vajra
recitation.

Then the disciples, with delight and devotion,
offer gold, turquoise, horses, oxen, and so forth.

They polish a beautiful jeweled mandala,
prostrate, toss flowers, and supplicate.

The guru teaches dharma, and the disciples' enthusiasm
is aroused.

Recount the lineage, go for refuge, and engender the
mind of awakening.

The ultimate reality free of embellishment, the meaning
of coemergence,
in the completed four empowerments is the vital point of
ālikāli.

The precious Book confers the four vase empowerments;
they are stabilized and the body's stains are washed
away.

The elixir in the skull confers the four secret
empowerments;
they are stabilized and the victors' spiritual practices
are fulfilled.

{10}

The profound introduction confers the four third
empowerments;
they are stabilized and the understanding of symbols
arises.³⁷

The scriptural transmission of the mantra confers the
four word empowerments;
they are stabilized and the guru dissolves into oneself.

The rules of engagement are the three meaningful
vows³⁸
and to undertake the strict observance of yoga's internal
codes.³⁹
Do prostrations in gratitude and perform the communal
feast.
Offer tormas in order to please the command guards
and satisfy the elemental spirits with the leftovers.
Say the prayers of auspiciousness, dedication, and
aspiration.

Relinquish concern for this life and turn toward the
guru."⁴⁰

3. The Way to Confer the Root Pure Awareness Empowerment

"Bowing at the feet of the teacher and supplicating,
the rite of [claiming] the ground, and so on, are the
preliminary rituals.
By the guru's grace, the introduction strikes the vital
point;
appearances shift and fixation on the body's reality
collapses.
Channels are freed,⁴¹ winds are controlled, and
constituents are subsumed.
The warmth of bliss⁴² brings afflictive emotion to the
path.
Realization of unity and innate awareness awakens from
within.
The guru's grace consummates the four empowerments
in the mind.
Pleasing the guru is what accomplishes the yidam.

Ḍākinīs gather and dharma protectors enact
enlightened activities.

The feast torma, king of offerings, is the guru offering
ritual.”

4. The Parameters of Keeping Sacred Pledge

“The whole ocean of vows⁴³ explained elsewhere
are surely presented clearly for the sake of scholars.
[But] if you wish to be respectable, avoid fully ripening
negative actions,
refrain from despising all sentient beings,
place the guru and fellow disciples upon your head;
mentally abandon deceit, aggression, and passion;
and give up all meaningless activity.
Advocate this as ‘pure sacred pledge’ to future
generations.”
Thus he spoke. {11}

III. Summary of the Chapter

Chapter Seventeen presenting the process of
empowerment and sacred pledge from the *Ālikāli
Inconceivable Secret Great River Tantra*.

CHAPTER TWENTY-THREE

The esoteric instruction of the essential meaning—
instructions on view, meditation, conduct, and results—has
three parts: the question, the response, and the summary of
the chapter.

I. The Question

Then the gathered assembly respectfully held their palms together at their hearts and their heads and with sincere yearning supplicated so:

“*Kye kye!* Teacher of teachers, Transcendent Conqueror,
you have taught well the meaning of various vehicles.
For the sake of beings, please teach us now
that effortless supreme path of the ultimate
meaning.”⁴⁴

Thus they supplicated.

II. The Response

This has two parts: setting the scene and the actual response.

A. Setting the Scene

The Transcendent Conqueror straightened up his body on the lion throne and considered the gathered assembly with great love. He looked up at the sky, and the buddha blessings caused all the realms of the world to totally quake. The entire billionfold universe filled with light, and the sound of his response reverberated in space.

B. The Actual Response

1. Brief Presentation

“View, meditation, conduct, and results;
these four are not different in practice.
When you know effortless natural liberation, [you
are] a perfect buddha.
Generate certitude in the essential ultimate path.”

Thus he spoke, and the fortunate ones listened and
took the meaning to heart. Thus the teacher and the
assembly were of one mind.

2. Extensive Teaching

This has five parts.

a. Extensive Teaching on View

Then, purposefully they supplicated for the sake of
future generations: “*Kye!* Transcendent Conqueror,
what is the sequence of the view?” He replied:

“From nondual basic space and timeless awareness,
mind and mental events are labeled as dual. {12}
From the dual phases of absolute and relative,
many patterns of subject-object clinging arise.

In regard to all phenomena of apparent existence,
samsara and nirvana,
ordinary folks with normal behavior are bewildered.
Heretics who conceptually analyze existence and
nonexistence are bewildered.
Shrāvakas who fixate on real things are the inferior
types.

Dualistic pratyekabuddhas will not gain a spiritual ground.

Chittamātrins who believe in true and false are fettered by beliefs.

Mādhyamikas who assert illusion do not eliminate faults.

Prāsaṅgikas without assertions are sophists.

Fixation on a view (or deity)⁴⁵ is the demonic view.

Fixation on clarity is incredibly stupid.

Desiring bliss in afflictive emotions is the cause of suffering.

The essential meaning is not a lexical view.

This inexpressible coemergent timeless awareness is none other than the imprint of merit accumulation, purification,

and the blessings of the realized guru.

Know that to depend on any other means is folly.”

b. Extensive Teaching on Meditation

Again they queried, “Transcendent Conqueror, what is the process of meditation?” He replied:

“The various forms are born from our minds. Bodies, minds, objects, and all that appears as support and supported manifests in creation, completion, and total completion mahāmudrā.

This great meditation of no meditating, however it is done, becomes realization.

The machinations of intellectual meditation are
exhausting;
meditate with skillful methods for the sake of
realization.

Meditation on things does not eliminate afflictive
emotion;
meditation without things, however it is done,
increases qualities.

Dualistic meditation does not address your doubts.
There is no meditating at all in the meaning of
nonduality.

The bodhisattva's way of sitting in emptiness
is observing, relaxing, and resting in one's own
ground. {13}

But as the gaze shifts, one enters pristine pure
awareness.

All physical and verbal acts are abandoned.

The sun of ineffable compassion rises
in the sky of unimaginable realization.

This great certainty free of doubts awakens
awareness from within by the guru's grace."

Thus he spoke.

c. Extensive Teaching on Meditative Experience

And again they asked, "What is the process of
experience and feeling?" He answered:

"This personal unreal mind that is unseen
is introduced by the guru without looking.

When one meditates a while without meditating,

many stories occur without telling.

By the blessings of the realized guru
and the karmic carryover from previous merit,
perceived experience manifests to pristine pure
awareness
as various visionary appearances; this I proclaim.

That realization that knows oneself by oneself,
the subsequent attainment of afflictions being
pristine in basic space,
[and] clear recollection, the unimpeded realization of
unreality:⁴⁶
that is what is meant by ‘great timeless awareness.’

In the mandala of the clarity of various appearances,
many deity hosts of pure awareness gather and
emanate,⁴⁷
with the pure signs and marks of benefiting self and
others:
this is the so-called unimpeded arising of qualities;
this I proclaim.

From the levels and paths of developed qualities and
purified faults,
each fresh [moment] of the certitude free of doubts
brings the process of unimpeded experience and
feeling.
This explains what is called the ‘level’ of the victor’s
heirs.”
Thus he spoke.

d. Extensive Teaching on Conduct

Again they queried, “Transcendent Conqueror, what is the process of conduct?” He replied:

“The patterns of known and [knower], object and mind;
these two produce karma of body, speech, and mind.
All practice that truly takes cause and effect into account {14}
is the conduct of forsaking harm to oneself and others.

The essence of all-ground mentation and awakening mind—
these two produce all forms of total liberation.
Various endeavors in the area of training
are the conduct to achieve one’s own and others’ happiness.

Those on the path of liberation receive ripening empowerment
that comes from the blessings of a qualified guru,
generate supreme persistence for the sake of sentient beings,
and develop abilities in the conduct of Mantra.

The meditative absorption that purifies the view
and the experience of undistracted meditative absorption

engage the variety of appearances as allies and refine them.

When whatever you do becomes dharma—that is the conduct.

Secret conduct, awareness conduct,⁴⁸ communal
feast conduct,
and conduct that is victorious in all directions,
if done properly according to the instructions
that connect to view and meditation, will ripen at the
time of results.”

Thus he spoke.

e. Extensive Teaching on the Results

Again they asked, “What is the sequence of the results?” He replied:

“The consummation of renunciation and realization is
dharmakāya,
the ancestor of all buddhas, Vajradhara,
identical to the mother of the victors of the three
times,
forever regarding all sentient beings with
compassion.

Total purity of intrinsic nature⁴⁹ is the five buddha
family kāyas.
Blood-drinking Heruka who does not reject afflictive
emotion,
Mother Nairātmya who is not sullied by attachment’s
mud—
they bless all the fortunate, karmically destined ones.

The consummation of compassionate aspiration is
nirmāṇakāya.

Principal guru of the three worlds, Shākyamuni,

master of the doctrine planting the victory banner of
dharma,
ushers sentient beings to be tamed onto the path of
freedom.

The path of pure appearance is great jñānakāya.
{15}

Unimpeded purity as sugata yidam deities
show up in any way to whoever is to be tamed
and teach the tantras that enumerate mantras.

Beautiful in the three worlds with its gods,
single child of the victors in the ten directions,
equal in courage to all the buddhas—
when you become beings' guru, that is the result."

Thus he spoke, and once all the gathered assembly
were completely ripened and he had totally liberated
their mindstreams, he proclaimed that in the future
he would gradually make them the regents of the
Teacher.

III. Summary of the Chapter

Chapter Twenty-Three of instructions on the four
[subjects] of view, meditation, conduct, and results
from the *Ālikāli Inconceivable Secret Great River
Tantra*.

Colophon

The instructions of the lord of beings, Dampa Sangye,
renowned as the Sacred Dharma Pacification of Suffering,
is one tradition of the great chariots of the meaningful

practice lineages. The source texts and esoteric instructions of path traditions that came from the early, middle, and later lineages are unimaginably extensive. However, this *Ālikāli Inconceivable Secret Great River Tantra* is like the basis or root of them all. So of its twenty-four chapters, the essential ones are Chapter Ten on the five paths, presenting the complete, unerring path of all individuals, whether superior, middling, or inferior; Chapter Seventeen on empowerment and sacred pledge, since it is necessary to mature one's being through empowerment in order to practice the path; and Chapter Twenty-Three, which instructs through the four subjects of view, meditation, conduct, and results, since it condenses the introduction, view, meditation, practice, conduct, and results of the essential meaning for the individual who has received empowerment and practices. These three chapters, then, have been rendered into a single document just as they occur in the original scripture. Then just the rough meaning of this is clarified by notes. More detail can be gleaned from the commentaries and guidebooks of Zhikpo Nyima Senge and the father-son omniscient ones of Nyedo, and so forth.⁵⁰ Written by the monk who has listened well, Jamyang Khyentse Wangpo. Virtue!

INTRODUCTION TO THE EGG TRILOGY

THE “EGG TRILOGY” is one part of a series of compendia of the sayings and songs of the great adepts of India known as the mahāsiddhas; the collection and importation of which are attributed to Dampa Sangye. Studies of these by Kurtis Schaeffer reveal that there are seventeen in all.¹ Eleven can be found in the Tibetan Tengyur, where they constitute the majority of such anthologies. Most of them, with only one exception, are also found in the five-volume *Zhiye Collection*, which also contains the six others, including our Silver, Golden, and Crystal Eggs.

The Egg Trilogy falls under the set of Pacification teachings known as Stainless (*dri med*). Each of the Eggs contains short sayings of fifty-four or fifty-five great adepts who were Dampa’s personal teachers and are included as a set in the lineage histories of the later transmission. They are known as the “common” or popular (*mthun mong*) male and female gurus, not because they were ordinary but rather because those gurus were held in common by many other disciples and were not unique to Dampa Sangye. Indeed, many of them are quite famous and can be seen to overlap with another set known as the eighty-four adepts (*grub thob brgyad bcu bzhi*). This group is also found in the Tengyur and many other places and has become the more official, standard list.² But it is good to remember that there were just really a lot of great saints in India and the book is never closed. Dampa was extremely lucky.

Pa Dampa's fifty-four or -five teachers are divided into five groups by Gö Lotsāwa in *The Blue Annals*³ and other places, such as in *Distilled Elixir* in this volume. They are as follows: eleven gurus who taught defining characteristics and Sanskrit grammar, eleven gurus who taught the movements of vital winds in the father tantras, eleven gurus who taught bliss experiences in the mother tantras, eleven gurus who taught symbols of mahāmudrā, and ten gurus who introduced pure awareness. Thus, the story continues, Dampa Sangye received all the instructions of the outer vehicle of characteristics and the inner father and mother tantras and practiced them. Unfortunately, the lists of names in these sources and in all the anthologies vary quite a bit, with no two being identical. This uncertainty is compounded by unreliable back-translations into their Sanskrit names as well as by ubiquitous scribal errors. So to attempt a definitive list here would just be aggravating.⁴ However, loosely speaking, the order of gurus in the three texts presented here more or less follows those five nominal group divisions.

That is the classification according to names. According to content, it would be difficult to precisely identify how each terse dictum fits into the above five categories. Nevertheless, one can see a rough pattern, with philosophical subjects appearing in the beginning, vital winds mentioned often in the next set, and so forth. In particular, and only in the *Treasury* editions, *The Pure Silver Egg* is divided into five sets named according to the traditional five paths (*lam lnga*) of Mahayana Buddhism. However, these five paths are presented in a unique and distinctive way in Pacification, as will become clear in the later texts in this volume. The five-path division here was apparently added by Kongtrul or Khyentse or an editor, and it may even have been an attempt to correlate the five sets of gurus with the five paths. The divisions don't exactly

correspond to the list of names, but they are close enough. So that is helpful.

It would be another matter entirely to find these actual sayings within the recorded works of those named adepts. Until someone undertakes that kind of research, we will have to be content to say that those great spiritual adepts probably did (or would) say something akin to what is recorded here.

A note on word choices: In texts such as these that have been copied since ancient times, the many editions have innumerable variations. While this is by no means a critical edition of the Eggs, I have included many of the variations in the notes in an effort to help find the meaning. But I have committed the terrible translator crime of choosing in some cases to override the *Treasury* version if other variations made more sense, were more common, or seemed more original. Finally, this edition of *The Treasury of Precious Instructions* luckily contains an interlinear note to support my translation of *sgong* (also *sgo nga*) as “egg.” It states that it means “a summary of the source scripture’s meaning” (*gzhung gi don bsdus pa’o*). This is the common word for “egg,” and pastoral allegories are everywhere to be found in the literature of Tibet. But perhaps it just does not carry a particularly spiritual ring to our modern ears, so far from the farm.

2. THE PURE SILVER EGG OF THE STAINLESS PATH¹

HOMAGE to all the holy gurus.

Lord of beings, supreme among humans, that holy one (*dam pa*) in whose heart was born the timeless awareness of the great path of seeing compiled into five path cycles the instructions of fifty-four [male and female] adepts² and entrusted them to Bodhisattva Kunga.

Cycle of the First Path³

1.

Ascertaining everything's suchness in terms of two truths destroys dualistic mind on its own ground, and all phenomena are realized to be false. This is the instruction of Nāgārjunagarbha.

2.

Equalizing the taste of various objects destroys the dualistic mind on its own ground; the multitude of phenomena are realized as one taste. This is the instruction of Prajñābhadra.

3.

Ascertaining phenomena through reason⁴ erases deliberate fixated mental minutiae,

and deluded mind is realized to be self-liberated.
This is the instruction of Dharmakīrti.

4.

Refraining from physical, verbal, and mental malpractice
renders meaningless the veils of karmic obscuration
and fortifies the power of antidote.
This is the instruction of Guṇaprabha.

5.

Training the mind in the domain of what is to be known
actualizes the buddha qualities;
rūpakāya arises from the greatness of interdependence.⁵
This is the instruction of Ratnākarashānti. {17}

6.

Ascertaining consciousness of sound and its apprehension⁶
destroys the mind that clings to its own autonomy;
the import of false conventional reality is realized.
This is the instruction of the brahmin Shankara.

7.

Destroying the object-fixating
mind with the wisdom of awareness
reveals unembellished absolute timeless awareness;
mere consciousness⁷ is realized as limitless.
This is the instruction of Jñānagarbha.

8.

Mental training in the two awakening minds
completes all teachings in one;

the two purposes are actualized.
This is the instruction of Shāntideva.

9.

Through recognizing the mind's objective appearances
and training the energy in interdependent connections of
methods,
the natural disposition is realized as it is.
This is the instruction of Āryadeva.

10.

Condensing the eight chapters into one⁸
and practicing the five paths in a single sitting
is the mastery of ten levels at once.
This is the instruction of honorable Asaṅga.

11.

Condensing the six perfections into method and wisdom
and training⁹ in the unity of emptiness and compassion
actualizes the buddhas' two kāyas.
This is the instruction of Suvarṇadvīpa.

Cycle of the Second Path¹⁰

12.

Refining the mind in pure perception
erases the designs¹¹ of fixating on real things,
so that appearances arise as nirmāṇakāya.
This is the instruction of Buddhaguhya.

13.

Refining the speech in sounds and meanings
erases the passion and aggression of the eight concerns
and brings the realization of sound as mantra.¹²
This is the instruction of Vāgīshvarakīrti.

14.

Refining the mind in emptiness
destroys the roots of the eighty natural [concepts],
so that lucid clarity is realized as dharmakāya.
This is the instruction of Guḍharipa.¹³

15.

Refining vital methods by physical yogic exercises¹⁴
binds the winds of delusion in their own bed {18}
and incapacitates dualistic concepts.
This is the instruction of Javaripa.¹⁵

16.

Filling the three channels by joining the winds
produces experience of unembellished ultimate
coemergence
and the realization of unsupported dharmakāya as innate
clarity.¹⁶
This is the instruction of Jñānapāda.¹⁷

17.

Pressing up the five main winds
makes the five subsidiary winds workable
and leads to realization of many manifestations of
qualities.¹⁸

This is the instruction of Karmavajra.

18.

Doing the recitation of the three letters during exhaling, inhaling, and abiding of the wind consummates the five stages in a single sitting. This is the instruction of Nāgabodhi.

19.

Gathering the subtle and coarse winds into one, then dividing the life-force wind into parts¹⁹ afterward brings the realization of ultimate awareness. This is the instruction of Ānanda.

20.

Transforming awareness of objects through yogic gazing cuts off the coming and going of winds and thoughts and afterward brings realization of the uncontrived. This is the instruction of Vasudhāra.

21.

Giving flight to the little bird of awareness through gazes denies opportunity to the winds of delusion, and one realizes lucid clarity without coming or going. This is the instruction of Kṛṣṇapa.

22.

Binding the winds of basic ignorance traps²⁰ all the subtle and coarse subsidiary winds, and one effortlessly realizes the wind of awakening. This is the instruction of Padmavajra.

Cycle of the Third Path²¹

23.

Various experiences induced by bliss
based on the mandala of another's body mudra
actualize the absorptions of bliss, clarity, and emptiness.
This is the instruction of Saroruhavajra.

24.

Developing qualities with an inferior support is difficult;
relying on a mudra of a well-qualified type
induces the attainment of the two kinds of spiritual powers.
{19}

This is the instruction of Indrabhūti.

25.

The elixir of qualities will not develop
in a person whose mindstream is not matured,
so first refine their mindstream in preparation.
This is the instruction of Ḍombipa.

26.

If the sacred pledge of method is violated,
the access to qualities will be blocked,
so rely on the power of remedies.
This is the instruction of Kṛiṣṇapa.²²

27.

If the lower door is pressed by the upper [wind],
the path of elixir is automatically blocked,
[preparing the path of the life force.

This is the instruction of Vajraghaṇṭa.]

28.

[If the upper door is pressed by the lower [wind],
great bliss blazes up on its own]²³

and clinches the mouth of the vajra rakṣha.²⁴

This is the instruction of Lūhipa.

29.

Releasing the [four] chakras in their own place
engenders the timeless awareness of the four ecstasies
and the realization of unembellished coemergence.²⁵

This is the instruction of Vīryapāda.²⁶

30.

The great blazing fire of bliss-warmth
melts the essences of the five elements [into one]
and stops the dissipation of the five elements.

This is the instruction of Telopa.

31.

The taste of bliss blazing in emptiness
automatically achieves clarity
and is sealed by nonconceptual timeless awareness.

This is the instruction of Kukuripa.

32.

The experience of innate²⁷ clarity that is radiant
conquers the delusion of objective reality on its own ground
and actualizes the confidence of realization.

This is the instruction of Vilāsavajra.

33.

The vital points of falling, retaining, reversing, and spreading

cause the vital drops to develop in the vajra realm and enter the space of the vajra citadel.²⁸

This is the instruction of Nāropa.

Cycle of the Fourth Path²⁹

34.

Struck by the lineage guru's blessing,
one realizes the nature of phenomena that is without appearance
and is innately liberated without accepting or rejecting.
This is the instruction of Saraha.

35.

Applying methods that destroy mental minutiae
actualizes the uncontrived meaning of the nature of reality,
{20}
and one realizes the abiding nature without hope and fear.
This is the instruction of Sāgara.

36.

Recognizing that consciousness comes of encountering conditions
[reveals] that the essential meaning of memory is rootless,
the realization that all mental activity has but one basic ground.³⁰

This is the instruction of Kuddāla.³¹

37.

Placing mind in its own fashion without wavering
upon the native, uncontrived basic ground
gives rise to experiences whether sending or resting.
This is the instruction of Koṣhapa.

38.

Loosening mental tangles in their own place
automatically dissipates delusional attachment and
aggression;
one abides without contrivance in the innate experience.
This is the instruction of Kambala.

39.

Not mentally engaging in the consciousness of three times
avoids the continuity of former and later thoughts and
memories
so that consciousness rests without calculation.
This is the instruction of Ghudharipa.

40.

Knowing that whatever appears is unborn
and, being delusion, is not compelling
prevents the overlaying of imprints.³²
This is the instruction of Chāryapa.

41.

Knowing that whatever appears is unceasing
naturally clears away mental movement
without investigating fixated concepts.
This is the instruction of Shāvaripa.

42.

Knowing the five poisons to be conditional
and [therefore] essentially rootless
fosters realization.

This is the instruction of Avadhūti.

43.

Blending the factors to be renounced with their antidotes
achieves the royal status of natural ease
and becomes the instant completion of the levels and paths.
This is the instruction of Sūryagupta.

44.

Liberating symbol and meaning in the vital point
cracks the code of meaning of the root,
and one realizes samsara and nirvana to be one.
This is the instruction of Ratnavajra.

Cycle of the Fifth Path³³

45.

Possessing fierce heroic confidence
binds awareness to the object {21}
so that mental movement is forcefully severed.
This is the instruction of Ākarasiddhi.³⁴

46.

Cutting delusion into pieces
prevents the imprints based on objects
and sets to flight the bird of awareness.

This is the instruction of Shabarī.

47.

Innately lucid awareness arises from the basic ground
and stirs up experience in relation to objects,
refining the pure awareness from the dregs.
This is the instruction of Vimalā.

48.

Letting go of the antidotes after concentration
liberates mind's entanglements,
and final mental minutiae dissipate.
That is the instruction of Padmopāda.

49.

Recognizing suddenly arisen consciousness
causes realization of the stainless essence without root,
and delusion self-destructs.
This is the instruction of *Parṇā.

50.

Leading the bird of thought³⁵ into flight
develops energy training in certitude
and connects to concordant experiences.
This is the instruction of *Sukhākarā.

51.

Binding by karaṇa with a support³⁶
dissolves the minutiae of objects,
and objective clinging is liberated naturally.
This is the instruction of Kumundhari.

52.

Binding by karaṇa without support
incapacitates hidden conceptual thinking,
and subjective clinging is liberated naturally.
This is the instruction of Gaṅgābhadrī.

53.

Sustaining the focused pursuit of awareness³⁷
interrupts the continuity of the collections,
and the wall of conceptual thinking collapses.
This is the instruction of Lakṣhmīṅkarā.

54.

Abiding in the radiance of fresh [awareness]
is dharmakāya free of cohering and separating,
the ever-present elixir of recollection.
This is the instruction of Chintā.

55.

Releasing the power in awareness
naturally dissolves conceptual thinking,
and one abides in naked awareness.
This is the instruction of Sukhasiddhī.

This completes the cycle of *The Pure Silver Egg of the Stainless Path*, the instructions of the fifty-five great adepts.³⁸

3. THE PURE GOLDEN EGG OF THE STAINLESS PATH¹

HOMAGE to all holy gurus.

The mighty one of yogins, glorious Mipam Gönpö, collected the perspectives of fifty-four male and female yogins—the spoken-narrative rosary of experience—and wrote them down.

1.

Recognize spontaneously arising consciousness;
recollection will be self-liberated.

That's Prajñābhadrā's perspective.

2.

Destroy fixation on the validity of objective appearance;
attachment and aversion will be self-liberated.

That's Cāryāpa's perspective.

3.

Train energy directly on the object;
it will become the variety [of appearance].

That's Nāropa's perspective.

4.

Do not fixate on anything purposefully;
the practitioner will be free of subtle thought.

That's Bhusuku's perspective.

5.

Always value recollection;
anything will become meditation.
That's Nāgārjunagarbha's perspective.

6.

Control appearances with methods;
the variety will become the path.
That's Ḍombipa's perspective.

7.

Put on the armor later;
the remedy will be strong.
That's Kuddāla's perspective.

8.

Raise up awareness from atop basic ground;
the stains of objects won't affect you.²
That's Indrabhūti's perspective.

9.

Connect the parts of experience;
delusion won't have a chance.
That's Dīpaṃkara's perspective.

10.

Let go of interest in excellence;
experience will not be bondage.
That's Vratincārya's perspective.

11.

Settle right on circumstances as method;
bad objects will be the guide on the path.
That's Ānanda's perspective.

12.

Draw out the sparkle of clarity;
bad circumstances will not obscure. {23}
That's Kṛiṣṇapa's perspective.

13.

Arouse the power of emptiness;
it will triumph over encountered objects.
That's Padmākara's perspective.

14.

Abandon whatever consciousness arises;
it will be the energy training of experience.
That's Kukuripa's perspective.

15.

Don't gloat over good qualities;
interfering devils won't hang around.
That's Vīryapāda's perspective.

16.

Lose the strut of renown;
it will increase accomplishment.
That's Avadhūti's perspective.

17.

Maintain the sentinel of recollection;
distraction will be samsara.
That's Vajraghaṇṭa's perspective.

18.

Cut off inflation about freshness;
the defects of realization won't rise up.
That's Lūhipa's perspective.

19.³

Arouse the confidence of nonthought;
gross and subtle procreations won't rise up.
That's Padmavajra's perspective.

20.

Keep the dignity⁴ of relaxation;
the sentry of the antidote will destruct.
That's Saraha's perspective.

21.

Release the knots into nakedness;
mental stains will be cleansed.
That's Middle Avadhūti's perspective.

22.

Sit in your own natural condition;
mind will not be lost over objects.
That's Anaṅgavajra's perspective.

23.

Train the energy of recollection;
experience will be enhanced.

That's Young Vratin's perspective.

24.

Destroy the snare of the antidote;
equipoise will not be lost in basic ground.⁵
That's Young Dhūtipa's perspective.

25.

Separate out dualistic consciousness;
samsara will become a [mere] name.
That's Āryadeva's perspective.

26.

Recognize the five poisons;
it will be self-liberation by seeing.
That's Kambala's perspective. {24}

27.

Gather back scatteredness;⁶
all fetters will be uprooted.
That's Koṣhapa's perspective.

28.

Uproot dull torpor;
a lamp will be raised in the darkness.
That's Ānanda's perspective.⁷

29.

Refute despair and regret;
samsara will be renounced.
That's Vasudhāra's perspective.

30.

Focus the senses on awareness;
the unruly mind will be tamed.
That's Bhikṣhana's perspective.

31.

Move to the seat of yogic gazes;
delusion will be chopped to pieces.
That's Asaṅga's perspective.

32.

Alternate concentration and release;
equipoise and postmeditation will blend.⁸
That's Suvarṇadvīpa's perspective.

33.

Cast into the abyss after letting go;
it will be the vista of the native state's own face.⁹
That's Young Ḍombi's perspective.

34.

Arouse the force of devotion;
it will be the ripening through blessings.
That's Nāropa's perspective.

35.

Adjust instructions to the object;
the antidote's force will increase.
That's Telopa's perspective.

36.

Recognize the signs on the path;
the results will be infallible.
That's Ratnabhadra's perspective.

37.

Let go of the remedial process;
the person¹⁰ will be free from thought.
That's Gandhapa's perspective.

38.

Draw out thoughts from the ravine;
meditative experience will be restored.
That's Javaripa's perspective.

39.

Generate certainty about anything;
it makes anything an instruction.
That's Raṭita's perspective.

40.

Recognize dull delusion;¹¹
fixation there will destruct.
That's Virūpa's perspective.

41.

Prolong the flow of freshness;
delusion won't have a chance.
That's Dhasala's perspective. {25}

42.

Pursue awareness however it arises;¹²

the lair of wild proliferation will collapse.
That's Ākarasiddhi's perspective.

43.
Clinch the vital points of method;
wisdom's energy will emerge.
That's Vilāsavajra's perspective.

44.
Befriend anything at all;
various energies will be trained.
That's Chāryapa's perspective.

45.
Suddenly sever attachment;
objects will not bind.
That's Padmopāda's perspective.

46.
Trample upon inflated mind;¹³
encountered objects will be conquered.
That's *Parṇā's perspective.

47.
Extract the significance from objects;
imprints won't accrue in basic ground.¹⁴
That's Shāvarī's perspective.

48.
Recognize faults;
it's easy to use antidotes.

That's Vimalā's perspective.

49.

Preserve the continuity of excellence;
felt experiences will increase.
That's Ghadhari's perspective.

50.

Taste various flavors;
it's uncertain whence will come benefit.
That's *Nagnakā's perspective.

51.

Embrace adverse circumstances;
the remedy alone is not the path.
That's Shuklaḍākinī's perspective.

52.

Dispel the extremes of anxiety;
mental inflation will be resolved.
That's Lakṣhmīnkarā's perspective.

53.

Hold with mindful awareness;
you'll not be defiled by delusion.
That's Kumundhari's perspective.

54.

Make it real;
you'll not turn back.
That's Sukhamasiddhī's perspective.

This completes the *Cycle of the Pure Golden Egg of the Stainless Path*, wherein the perspectives of fifty-four male and female yogins are wrapped up, spoken by glorious Mipam Gönpö (Dampa Sangye), mighty one of yogins.¹⁵

4. THE PURE CRYSTAL EGG OF THE STAINLESS PATH¹

HOMAGE to all holy gurus.

The second buddha, lion among people, perceived the nature of phenomena (*chos nyid*). He gave these experiential instructions of fifty-four female and male yogin adepts—the *Cycle of the Pure Crystal Egg of the Stainless Path*—to Bodhisattva Kunga, a fortunate disciple free of the three defects of a vessel,² in the way light is passed from one lamp to another. These instructions on the perfection of wisdom that recognize object[ive phenomena], the meaning of the root conveyed to the mindstream, consistent with Secret Mantra, great in methods of auspicious connections, are the vital points by which the facade self-destructs. They have not been corrupted by interpolated words of translators. This is the actual speech of Dampa Rinpoche himself, who had attained [the level of] warmth. It is like the words transcribed from one paper to another.³

1.

Thought continuity will be uninterrupted
if you don't know recollection as emanation.
Understand the variety with detachment.
This is Prajñābhadrā's instruction.

2.

The confines of samsara will not open

if you hold deluded perception to be real.
Discard consciousness that fixates there.
This is Chāryapa's instruction.

3.

Letters perceived in the mind will never end
if you don't know dualistic appearance to be false.
Know that all phenomena are mere words.
This is Nāropa's instruction.

4.

Cognitive obscuration will not clear up
if you don't know how to defeat insight's enemy.⁴
Know that appearance is dharmakāya.
This is Bhusuku's instruction.

5.

Yoga's internal codes will not be upheld
if your outlook conforms with human customs.
Cast out common human goals.
This is Nāgārjunagarbha's instruction.

6.

Mind will chase around for the sake of sounds
if you don't know that worldlings' talk is false.
Shut the door on conversation and act like a mute.
This is Ḍombipa's instruction.

7.

The accepting and rejecting mind will never tire
if you don't know samsara and nirvana as rootless. {27}

Rest in the innate state of reflected phenomena.
This is Kuddāla's instruction.

8.

The vital point of conditioned [time] won't be realized
if you are unaware of the moment's implications.
Recognize the consciousness of the present.⁵
This is Indrabhūti's instruction.

9.

You won't find a place to rest the intellect
if you don't extract the thorns in the mind.
Forcefully cut off the perilous path of mental movement.⁶
This is Dīpaṃkara's instruction.

10.

You won't see object-consciousness
if you don't wield the force of clarity.⁷
Vigorously arouse the confidence of awareness.
This is Vratī's instruction.

11.

You won't experience bliss and clarity
if you don't master your awareness.
Use various methods to deal [with problems].⁸
This is Ānanda's instruction.

12.

You won't experience bliss and clarity
if you don't wield the force of clarity.
All of a sudden rest in awareness.⁹

This is Kṛiṣṇapa's instruction.

13.

Mental control will not be achieved
if you don't intensify outwardly and inwardly.
Undertake many energy trainings with the permutations of
consciousness.

This is Padmākara's instruction.

14.

Deluded appearances in the intermediate state won't clear
up
if you don't counteract dream consciousness.
Resolve it decisively in the present [waking state].
This is Padmavajra's instruction.

15.

The root will not be assimilated in the mindstream
if you don't prolong [awareness] after severing delusion.
Do not blunt the edge of awareness.
This is Kukuripa's instruction.

16.

Inflation over magical abilities will not be severed
if you don't reverse the imprints of conceptualization.
Integrate [afflictions such as] anger on the path.¹⁰
This is Viryapāda's instruction.

17.

A direct encounter with emptiness won't occur
if you don't don the armor decisively.

Set to flight the bird in equipoise and postmeditation.¹¹
{28}

This is Avadhūti's instruction.

18.

The radiance of lucid clarity will not emerge
if you don't blend vital winds and mind.

Secure movement to the object with karaṇa.¹²
This is Vajraghaṇṭa's instruction.

19.

The roots of delusion will not be severed
if you don't bring the armor to postmeditation.
Blend to the extent of the commitment.¹³
This is Lūhipa's instruction.

20.

Afflicted consciousness will bounce back
if you don't grasp the value of recollection.
Apply an effective remedy to the object.
This is Saraha's instruction.

21.

Blessings will not enter your mindstream
if you don't have an attitude of devotion.
Don't let your conviction lapse.
This is Middle Avadhūtipa's instruction.

22.

You won't know [how to] reveal naked awareness
if you don't recognize ordinary consciousness.

Look at the essence of the actor.
This is Anaṅgavajra's instruction.

23.

You won't raise the path of bliss
if you don't recognize experience in empowerment.
Take up the path of the messenger.¹⁴
This is Vilāsavajra's instruction.

24.

The obstruction of doubt won't be released
if you don't dispel your suspicious mind.
Definitively sever intellectual inflation.
This is Young Chāryapa's instruction.

25.

Mind will not be liberated into phenomena's nature
if view and analysis do not penetrate the object.
Seek the one who grasps subjectively.
This is Young Avadhūti's instruction.

26.

You won't be free of the imprints of samsaric phenomena
if you don't know that whatever arises is unreal.
Integrate appearance on the path.
This is Āryadeva's instruction.

27.

Nonthought will not arise in the mindstream
if you don't gather scatteredness into the narrow path.
Cut off the objects of thought.

This is Kambala's instruction.

28.

Rebirths from propelling karma will not run out
if you don't know that characteristics are self-liberated.

{29}

Convey all that appears to phenomena's nature.

This is Koṣhapa's instruction.

29.

Timeless awareness accumulation will not be perfected
if you don't know how to make space in the moment.

Do not intermittently let go of emptiness.

This is Ānanda's instruction.

30.

The essential elements won't be balanced
if you don't maintain the natural flow of awareness.

Hold to the natural methods of the view.

This is Vasudhāra's instruction.

31.

The results will not be of benefit to others
if the entirety of your aspirations are not pure.

Do not take pains on behalf of samsara.

This is Bhikṣhana's instruction.

32.

You won't take up emptiness on the path
if you don't carry wisdom over to method.

Know that intrinsic nature is rootless.

This is Asaṅga's instruction.

33.

The cause of buddhahood will be devoid of a path
if you don't carry aspirations¹⁵ in the mindstream.
Do not abandon the mind of awakening.
This is Suvarṇadvīpa's instruction.

34.

You won't recognize the subsequent consciousness
if you don't know recollection as unwavering self-liberation.
Destroy the sentinel of antidotes.
This is Young Ḍombipa's instruction.

35.

Samsara will never end
if you don't collapse the basis of interdependence.
Know the implications of the present moment.¹⁶
This is Chāryapa's instruction.

36.

Mind's connection with entities won't be severed
if you don't know the unity of appearance and emptiness.
Look at the entities of existence and nonexistence.
This is Telopa's instruction.

37.

You won't cut through the delusion of objects
if you don't abandon consciousness fixated on them.
Recognize original timeless awareness.
This is Nāropa's instruction.

38.

You haven't begun the path of practice
if you haven't endured suffering.
Cut off ties with worldly people.
This is Ratnabhadra's instruction.

39.

Amazing signs will not come forth
if you don't understand the process of interdependence.
{30}
Enter into the brilliance of awareness.
This is Gandhapa's instruction.

40.

You will get lost in the continuum of conceptual thought
if you are not aware that recollection is fragmentary.¹⁷
Maintain the give and take through all permutations.
This is Javaripa's instruction.

41.

You won't maintain the boundaries of commitment
if you don't distinguish the individual's particulars.
Extend the segments of the practice.¹⁸
This is Raṭita's instruction.

42.

The symptoms of chronic imprinting will rise up
if you don't know recollection as inherent radiance.
Don't pursue past consciousness.¹⁹
This is Dhasala's instruction.

43.

You'll be lost to the little thief of conceptual thought
if you don't access the openness of awareness.
Persist in the continuation of fresh consciousness.
This is Ākarasiddhi's instruction.

44.

The delusion²⁰ of appropriating consciousness won't cease
if you don't understand that appearance is illusion.
Know that objects of the six sense groups are false.
This is Virūpa's instruction.

45.

Body and mind become the slaves of desire
if you aren't content with things.
Reduce food and clothing to bare necessity.
This is Padmopāda's instruction.

46.

You won't wield its force in postmeditation attainment
if consciousness doesn't enter the narrow path.
Apply the yogic gazes for ways of controlling.²¹
This is *Parṇā's instruction.

47.

You won't eradicate ordinary consciousness
if you have not experienced difficulties.
Let suffering come before.
This is Shāvari's instruction.

48.

Awareness²² of interdependence won't arise
if you don't clear up the succession of thoughts.
Do not pollute consciousness of the radiance.
This is Vimalā's instruction.

49.
Energy on the path won't be trained
if you don't carry the force afterward.²³
Ready the pike of awareness.
This is Ghunḍharī's instruction.²⁴

50.
Fixation on apparent reality will not stop
if you don't train in the energy of mental movement.²⁵ {31}
Connect to objects with realized view.
This is *Nagnakā's instruction.

51.
Experiences won't increase in postmeditation
if you don't divide equipoise into sessions.
Intensify the force of yogic gazes.
This is Shukhaḍākinī's instruction.

52.
It's hard to cut the snares of consciousness
if an attitude of sufficiency doesn't arise.
Immediately tear out attachments.
This is Lakṣhmīnkarā's instruction.

53.
You will be lost in extremes of dullness and agitation

if you don't disrupt good [meditation] at the opportune moment.

Shorten the duration of meditative abiding.

This is Kumundhari's instruction.²⁶

54.

Recollection will revert to the ordinary state

if you don't recognize the birthplace of afflictive emotion.

Train in the permutations of awareness.

This is Sukhasiddhī's instruction.²⁷

This concludes the instructions of fifty-four male and female yogins called *Cycle of the Pure Crystal Egg of the Stainless Path*, an esoteric instruction of the vital points.²⁸

śubham

5. EIGHTY PIECES OF ADVICE FOR THE PEOPLE OF DINGRI

*Sung by the Great Indian Adept Called Dampa Gyagar or
Dampa Sangye*¹

DAMPA SANGYE imparted some *Pieces of Advice* to the residents of his monastery at Dingri Langkhor in a kind of farewell or final testament, with awareness of his own impermanence. It is perhaps the most famous and popular of his works. However, the versions that we have now share only a few verses with the earliest versions recorded in this distinctive style of couplets, all ending with “Dingriwa,” that is, “Dingrians” or “people of Dingri.” According to Dan Martin,² Dampa was the first to pronounce such verses, and the second was his disciple Kunga, who repeated 118 verses a year before his own death, only seven years after his guru passed away. Then apparently this fairly easy compositional style was supplemented over the years by other lineage holders. Consequently, after so many versions, there are some issues with the exact list, as if that matters. In modern collections there are two conflicting titles: the *Eighty Pieces*, as here in *The Treasury of Precious Instructions*, and, more usually, the *Hundred Pieces*. Some collections, such as the *Dingri Volumes*, will have both versions. There is no evidence, however, that Dampa Sangye actually gave these teachings twice, and in fact most of the couplets or verses are present in both editions. It seems likely that a hundred (*brgya rtsa*) easily morphed into eighty (*brgyad cu*) at some point in its scribal history.

Ninety-one made it into Dampa's biography. Here the number turns out to be ninety-seven, although it may be noted that in some translations the second verse here is actually the first, which would make it ninety-six.

There are a few histories of the setting for the teachings as well. The most often repeated seems to be as follows. Dampa Charchen, one of Dampa Sangye's four main disciples known as the four gatekeeper yogins³ of the later transmission, came before Dampa and said, "Dampa, you are getting very old! You yourself will surely pass from happy states on to happy states. But think of the people of Dingri. What shall we do?" In some versions, this leads directly to the verses of advice, but in our version there is a short reflection in response that clearly affirms Dampa's premonition of his death. The final verse also returns to the personal with the straightforward "I will leave."

But there is another interesting twist on the story in a commentary called *Storehouse of Jewels*,⁴ based on explanations of Ngawang Gyaltsen, where the scene is Bodhisattva Kunga's "last words" to the people of Dingri. As Bodhisattva Kunga approaches nirvana (d. 1124), *he* speaks the opening verses from "*namo guru*" through the first verse ending with "it will be so hard to regain a human life, people of Dingri." Then, the commentary says, he goes on to repeat the hundred (or so) pieces of advice from Dampa Sangye's last words, beginning with the above story of Dampa Charchen's request. One version does not obviate the other, except in that the opening words would be Kunga's rather than Dampa's.

There are also any number of translations and commentaries available in Western languages, beginning perhaps with Evans-Wentz's version (really Lama Kazi-Samdub's translation) in 1954, to the wonderful translations with their oral commentaries by Dilgo Khyentse Rinpoche (2006) and Khenchen Thrangu Rinpoche (2015).

And because these pieces of advice are so worth repeating, there will be many more—perhaps eighty or a hundred.

namo guru

Fortunate yogins assembled here at Dingri:
Just as old clothes will not become new again,
medicine will not cure you when life's over.
People on earth must depart no matter what.
Just as all water drops flow on to the sea,
all sentient beings depart—that's it.
Just as fledgling birds fly from the verdant tree,
without lingering long, we all pass on.

1.

If you are useless now and end up empty-handed,
it will be so hard to regain a human life, people of Dingri.

2.

Exert body, speech, and mind in the holy dharma;
it is the best action you can take, people of Dingri. {32}

3.

Entrust lungs, heart, and chest to the Three Jewels;
blessings will inevitably result, people of Dingri.

4.

Forsake this life and focus on the next;
it will become your highest goal, people of Dingri.

5.

Families are fleeting, like shoppers on market day;
do not bicker and quarrel, people of Dingri.

6.

Wealth and property are a ruse, like an illusion;
don't be snared by the knots of greed, people of Dingri.

7.

Bodies are but bags of unclean substance;
don't try to scour to make them fine, people of Dingri.

8.

Relatives are no more real than illusions;
don't be overly entangled by love, people of Dingri.

9.

Homeland and fields are like nomads' pastures;
don't be attached and possessive, people of Dingri.

10.

All six kinds of beings have been kindly parents;
don't fixate on me and mine, people of Dingri.

11.

Death's specter arrives the morning after birth;
remember, there is no time out, people of Dingri.

12.

Delusion is baseless and transient;
observe the traits of its producer, people of Dingri.

13.

Endeavor in the holy dharma without distraction;
at death it will be your guide, people of Dingri.

14.

Cause and effect is the inalienable ripening of karma;
avoid unvirtuous, evil actions, people of Dingri.

15.

Leave activities behind like a field of dreams;
adopt a practice of nonaction, people of Dingri.

16.

When you crave something, give it up;
you don't need anything, people of Dingri.

17.

You won't stay forever in this world;
pack it up now, people of Dingri.

18.

If you complete your projects, you won't get to dharma;
go for it now while you remember, people of Dingri.

19.

The monkey lives happily within the forest,
but at the edges fire closes in, people of Dingri.

20.

There's no bridge over the river of birth, old age, sickness,
and death;

have you built your boats, people of Dingri?

21.

On the narrow passage of birth, death, and in-between,
the five toxic emotions surely await like bandits. {33}
Find a guru for an escort, people of Dingri.

22.

The guru is the unfailing source of refuge;
carry the guru constantly above your heads, people of
Dingri.

23.

With refuge in the guru, you reach your destination;
cultivate devotion as the guide's fee, people of Dingri.

24.

Whoever gets wealthy gets stingy;
give freely to all, people of Dingri.

25.

Whoever has power also has negativity;
spread your fingers on your chests, people of Dingri.⁵

26.

You have no friends in the human world;⁶
place your confidence in the dharma, people of Dingri.

27.

The free and endowed human life is squandered in
distraction;

make a decision right now, people of Dingri.

28.

The devil of death snatches you while you're distracted;
practice from this moment on, people of Dingri.

29.

That devil of death—you never know when he'll arrive;
take charge right away, people of Dingri.

30.

Once you die, no one will save you;
take responsibility for yourselves, people of Dingri.

31.

Like lengthening shadows as the sun sinks,
the devil of death relentlessly closes in;
run away fast, people of Dingri.

32.

Fresh flower petals, however lovely, will later wither;⁷
don't place trust in the body, people of Dingri.

33.

Though like a child of the gods while alive,
once dead, you're scarier than a devil horde;
this illusory body deceives you, people of Dingri.

34.

Market goers clinch their deals and disperse by morning;
friends will surely abandon you, people of Dingri.

35.

Though the illusory scarecrow is erected, it will surely fall;
arrange now for that which is constant, people of Dingri.⁸

36.

In any case, the vulture of mind will fly away;
soar to the heights right now, people of Dingri.

37.

The six kinds of beings have been your kind parents;
cultivate love and compassion for them, people of Dingri.

38.

Hated enemies are the deluded appearance of samsaric
action;
cast out your toxic thoughts of hate, people of Dingri.

39.

Recitation and going for refuge purify verbal obscurations;
give up ordinary conversation, people of Dingri. {34}

40.

Prostration and circumambulation purify physical
obscurations;
give up worldly activities, people of Dingri.

41.

Fervent devotion purifies mental habitual patterns;
meditate on the guru above your heads, people of Dingri.

42.

Flesh and bone, together at birth, will surely separate;
don't grasp onto life as permanent, people of Dingri.

43.

Adopt the finest country, the reliable residence of the
innate state;
it doesn't shift or change, people of Dingri.

44.

Enjoy the finest wealth, the great treasure of mind itself;
it never runs out, people of Dingri.

45.

Taste the finest food, the exquisite flavor of absorption;
it stops the pangs of hunger, people of Dingri.

46.

Drink the finest draft, the elixir of recollection;
it flows uninterrupted, people of Dingri.

47.

Keep the finest friend, timeless awareness;
it will never leave you, people of Dingri.

48.

Find the finest progeny, the child of pure awareness;
it was neither born nor will it die, people of Dingri.

49.

Whirl the sword of awareness within emptiness;
there is no hindrance in the view, people of Dingri.

50.

Freely train energy within spontaneity;
there is no accepting or rejecting in conduct, people of
Dingri.

51.

Dispatch the unwavering watcher within nonthought;
there is no dullness or agitation in meditation, people of
Dingri.⁹

52.

Four kāyas, inseparable, are complete in the mind;
there is no hope or fear for the result, people of Dingri.

53.

The root of samsara and nirvana is in your own mind;
that mind is not a real thing, people of Dingri.

54.

The perceptions of love and hate leave no trace, like a
bird's flight;
don't be attached to your experiences, people of Dingri.

55.

Unborn dharmakāya is like the center of the sun;
its light neither brightens nor dims, people of Dingri.

56.

The course of thought is like a thief in an empty house;
in fact there is nothing to gain or lose, people of Dingri.

57.

Feelings leave no tracks, like drawings in water;
don't perpetuate deluded appearance, people of Dingri.

58.

Memories of love and hate are like rainbows in the sky;
there's nothing identifiable on which to cling, people of
Dingri.

59.

Thought movements self-dissipate like clouds in the sky;
there's no fixed referent to mind, people of Dingri.

60.

Unfixated natural freedom is like cooling winds; {35}
they don't cling and fix on objects, people of Dingri.

61.

Pure awareness is without fixation, like rainbows in the sky;
experiences are unimpeded, people of Dingri.

62.

Realization of phenomena's nature is like a mute's dream;
there are no words or designations, people of Dingri.

63.

Realization is like a young woman's bliss;
the pleasure is indescribable, people of Dingri.

64.

Clarity and emptiness united is like the moon's reflection in
water,
with nothing to attach to or obstruct, people of Dingri.

65.

Appearance and emptiness inseparable is like the empty
sky;
mind has no center or circumference, people of Dingri.

66.

Undistracted nonrecollection is like an actress's mirror;
it has no theories about her, people of Dingri.¹⁰

67.

Inseparable awareness-emptiness is like the mirror's
reflection;
it neither arises nor ceases, people of Dingri.

68.

Unfixated bliss-emptiness is like the sun shining on snow;
there is nothing there to identify, people of Dingri.

69.

Deluded talk leaves no trace, like an echo;
there is no fixating on sound, people of Dingri.

70.

Joy and sorrow are mechanical, like a lute's strings and
hollow frame;
conductive conditions are produced by karmic action, people
of Dingri.

71.

The natural freedom of samsara and nirvana is like child's play;
there's no objective in mind, people of Dingri.

72.

External projections are comprised within mind,
like ice melted in water, people of Dingri.

73.

The mechanics of ignorance are like springs in a meadow;
blocking them won't stop them, people of Dingri.

74.

The delusion of samsara and nirvana is like facing your enemy;
practice virtue as your backup, people of Dingri.

75.

The five kāyas' natural clarity is like an expansive land of gold;
do not accept and reject out of hope and fear, people of Dingri.

76.

The free and endowed human life is like a treasure island;
don't be fools and come back empty-handed, people of Dingri.

77.

Great Vehicle practice is like a wish-fulfilling gem,
difficult to find even if sought, people of Dingri

78.

Any amount of food and clothing will suffice for this life;
essentialize the important things for the dharma, people of
Dingri.

79.

Practice austerities while still young;
in old age the elements will resist, people of Dingri.

80.

When afflictive emotion arises, the remedy is applied;
its traits will be innately liberated, people of Dingri.

81.

At times, recall the defects of samsara; {36}
it will focus your faith, people of Dingri.

82.

Develop diligence now and hold your ground;
at death it will be your guide, people of Dingri.

83.

If there's no spare time now, there never will be;
there's one chance in a hundred to eat, people of Dingri.

84.

Life is unreliable, like dewdrops on the grass;
don't be lazy and indolent, people of Dingri.

85.

Now if you once slip from here,

human life will be hard to get again, people of Dingri.

86.

Buddha's doctrine is like the sun between clouds;
it's a onetime thing right now, people of Dingri.

87.

Clever counsels to others aren't practiced yourself;
the hidden flaws are within you, people of Dingri.

88.

When you're transformed by faith, the path is close by;¹¹
think about the defects of samsara, people of Dingri.

89.

Bad friends inevitably lead to bad behavior;
seek your own mind's counsel, people of Dingri.

90.

Ignorant delusion is the main destructive demon;¹²
keep hold with mindful awareness, people of Dingri.

91.

Without grasping three or five poisons, the path is near;
develop the powerful antidotes, people of Dingri.

92.

Weak diligence is easily lost;
protect it with armor, people of Dingri.

93.

Habitual patterns, like old friends, keep coming back;
don't be followers of the past, people of Dingri.

94.

If realization is meager, pray to the master;
meditative absorption will arise, people of Dingri.

95.

If you want future happiness, forbear hardship now;
Buddha is right beside you, people of Dingri.

96.

Āchārya won't stay in Dingri—I will leave;
resolve your doubts right now, people of Dingri.

97.

Dingri folks, I have been unwavering;
you too should follow this example, people of Dingri.

This was left as the spiritual testament to the people of Dingri. This completes the *Eighty Pieces of Advice to the People of Dingri* by the adept of India called Indian Dampa or Dampa Sangye.

6. VAJRA SONG FOR MILAREPA¹

THIS SPECIAL VAJRA song (*rdo rje'i mgur*) sung by Pa Dampa Sangye to the yogi Milarepa is plucked from the amazing account of the meeting of these two most extraordinary masters, a story that bears repeating not only for context here but for what it tells us about what happens when Indian buddha meets Tibetan buddha. It made an early written appearance in *The Hundred Thousand Songs of Milarepa*, completed by Tsangnyön Heruka in 1488.² However, the presence of an appended structural outline here signed by Mikyö Dorje of Latö, otherwise known as Gyalwa Tene (1127-1217), would seem to imply that it had been around a lot longer. The version in Khamnyön's biography of Dampa Sangye,³ written in 1906, is a nearly verbatim replica of Tsangnyön's version, except that two of Milarepa's songs are omitted, making Dampa's responses somewhat puzzling. The summary here will follow the earlier version directly.

The great Tibetan yogi Milarepa (b. 1052/1040) hears from a lion-faced *dākinī* that the great Indian master Dampa Sangye is nearby. Milarepa doesn't think he has much to learn from him, but figures it won't do any harm to meet this revered master anyway. Meanwhile, the lion-faced *dākinī* has also told Dampa to expect the famous Milarepa, so the meeting is all but inevitable. As Milarepa heads out with *prāṇa*-driven speed, he asks some folks about the Indian master's whereabouts. They respond that they don't know about "Holy Buddha" (a literal translation of his

name, *dam pa sangs rgyas*) but that they saw an old gray āchārya (i.e., Indian) now sleeping at the guesthouse. (That is, he seems humble, but also ugly.) As Milarepa approaches, he decides to test Dampa's reputation for having pure clairvoyance, so he transforms his body into a clump of flowers. Dampa Sangye walks right past, but as soon as Milarepa thinks he has no clairvoyance, Dampa turns and kicks the flowers. Dampa says,

You should not emanate Milarepa's body as flowers—get up! You have sung the melodious songs of the dākinīs' life essence. As punishment, the flesh-eating dākinīs have carried away your soul, breath, living heart, and hopes. I met with them last night and we ate those [essences] in communal feast. You will not live past this night. What confidence do you have facing death?

Milarepa immediately jumps up as himself and sings the song "Six Measures of Confidence in Facing Death," in which he compares his own courage to that of lions, stags, and so forth, in classic Milarepa style. Dampa Sangye considers the song useless because it uses allegory of outer phenomena, and he challenges Milarepa, saying, "If you were a real yogi, you would have conviction in this present moment of awareness (*da lta'i rig pa 'di*)." So Milarepa sings the song "Six Convictions of a Happy Mind."

At this point in past translations, there has been a bit of confusion over the phrase that ends each verse (*bde bde 'dra na dam pa rang yang mdzod*). The earliest translation misses that *dam pa* is Dampa's name and translates it as "Happy and joyful as I gain supremacy." Later it is taken to be "Of such bliss, Dampa himself is a treasury" (mistaking the imperative *mdzod*). But Dampa's response to the song—"I've already done all that"—makes sense only if Milarepa is saying, "Happy! If you want such happiness, you, Dampa,

should also do this.” In any case, Dampa Sangye is now satisfied and prepares to leave, but Milarepa grabs him by the robe and insists that he also sing a song to explain the Holy Dharma Pacification of Suffering that brings about realization of the Buddha’s intention instantly through one’s turning inward and meditating. Dampa then says, curiously, “Previously no one has heard when I sang. And they never will, so let me go.” But Milarepa persists, so Dampa Sangye sings this vajra song.

Milarepa enjoys Dampa’s song and sits relaxed with his private parts exposed, as he is famously wont to do. Dampa says, “The body has one thing that should be hidden, and yet you act like a crazy man exposing it. Don’t do that!” At this Milarepa sings a delightful song called “This Crazy Way.” An impressed Dampa says, “Your crazy ways are most excellent.” Afterward, they have a crazy communal feast together, during which, among other incredible things, they sit atop stalks of grass. Milarepa wonders why only his stalks bend slightly with his weight, since he has proven himself an equally great adept. Dampa assures him that they are equal except for one thing: Milarepa was born in Tibet! That one quip says worlds about the development of Buddhism in Tibet.

Vajra Song Summarizing the Essence of the Holy Dharma Pacification of Suffering: Instructions for the Mighty Yogin Milarepa by the Great Adept Dampa Sangye

This Holy Dharma Pacification of Suffering
is to practice yogic exercises of vanquishing conduct
when subduing male and female spirit harm-doers.

It is to blend space and awareness as one
when sickness strikes the body.

It is to smash down afflictive emotions
when subtle conceptual thinking arises. {37}

It is to settle in naked awareness
when hidden and sleeping alone.

It is to directly face whatever arises
when staying in the midst of a crowd.

It is to refresh with *phaṭ* when sinking.
It is to cut the roots when projecting.
It is to settle in basic space when agitated.

It is to regard their very nature
when consciousness pursues outer objects.

This holy dharma that pacifies suffering
takes bad omens as good luck,
so let superstitions arise as they please.

Sickness is an enhancement,
so let the elements do as they please.

When death arrives, it's taken as the path,
so let the death lord do as he pleases.

This holy dharma that pacifies suffering
is the intention of the victors of the three times.

It is the secret words of Vajradhara.
It is the life essence of the four dākinī classes.
It is the instructions of the four tantra classes.
It is the esoteric vital teachings of the aural lineage.
It is the key to open the esoteric instruction methods.

There you have it: the Holy Dharma Pacification of Suffering.

Thus he spoke, and Jetsun Milarepa was extremely pleased.

This extraordinary vajra speech that summarizes the vital points of the esoteric instructions has five parts:

I. Three root instructions

- A. Yogic exercises of vanquishing conduct pacify spirit obstructors
- B. Blending space and awareness as one pacifies sickness
- C. Smashing down afflictive emotions pacifies conceptual thought

II. Two ways of settling into practice

- A. Settling in naked awareness at times when you are staying alone
- B. Settling in the encounter with whatever arises while among many

III. Three esoteric instructions on clearing obstructions

- A. Refreshing by *phaṭ* when sinking
- B. Cutting the root when discursive
- C. Settling in basic space when agitated

- ▶ As a supplement with more elaboration, when consciousness projects outward to objects, look at their very nature with naked seeing

IV. Three integrations that enhance it

- A. Taking bad omens as good luck
- B. Sickness as enhancement
- C. Death as integration on the path

V. {38} Concluding with expressions of the greatness of the instructions:

- ▶ The expression of praise is that this is the gathered intentions of Sutra and Tantra, the life essence of the dākinīs, and the esoteric instructions of the aural lineage

This was composed by Mikyö Dorje of Latö and can be considered a guide.⁴

EMPOWERMENTS

*Empowerment Rituals of the Early, Middle, and
Later Pacification Arranged in One Place to Be
Accomplished by Reading¹*

LOCHEN DHARMASHRĪ

INTRODUCTION TO THE EMPOWERMENTS

THE NINETEEN EMPOWERMENTS and authorization rituals in this section were all authored by Minling Lochen Dharmashrī, “the Great Translator of Mindroling Monastery.” Without the efforts of this amazing master, much of the transmission would have been lost. Jamgön Kongtrul says as much in *The Catalog of The Treasury of Precious Instructions*:

While there were extensive common and uncommon sections of this dharma cycle [of Pacification] and the three transmission lineages were previously widespread, these days only their names remain. But Minling Lochen Dharmashrī exerted great effort to receive whatever transmission existed [at the time], and composed manuals (*yig cha*) and ritual liturgies (*bklags chog*). It is due to his great kindness that at least the fundamental elements of the ripening empowerments and liberating instructions of the early, middle, and later transmissions, particularly those of Dampa Kunga’s system, now appear.²

Lochen Dharmashrī, also known by his novice ordination name of Ngawang Chöpel Gyatso (1654–1718), was born as the fifth of seven siblings, the most famous of whom was his older brother Padma Garwang Gyurme Dorje (1646–1714). Known as Terdak Lingpa or Minling Terchen, “the Great Treasure Revealer of Mindroling,” he had established the

Nyingma monastery of Orgyen Mindroling in the Gva Valley with support from the Great Fifth Dalai Lama in 1676 and went on to have an illustrious career. There is no doubt that he was the chief inspiration and root guru for his younger brother Dharmashrī, who often stated that his main mission was to uphold and spread the teachings and treasures of his “lord guru.” Dharmashrī wrote extensive commentaries on Terdak Lingpa’s treasures as well as on many important Nyingma source tantras and on basic Buddhist ethics, and together these two lamas played a huge role in the transmission of the Nyingma lineage. Mindroling became an important center of study and practice.

So it is not surprising that in the many brief biographies of Lochen Dharmashrī, or in the annals of Mindroling, his vast contributions to the Nyingma school completely eclipse any mention of his crucial role in the lineage of Pacification, as Kongtrul here indicated. It is only in his own meticulous autobiography that the record is clear. But this autobiography, subtitled *A True Story, Elixir for the Ears*, records teachings received and practiced from nearly every one of the Eight Great Chariots of the practice lineages in Tibet. It is here that the incredible extent of this master’s body of work comes into focus. Even the astronomical numbers of mantra recitations from all those practices are recorded, after which he humbly hopes that somehow a seed was planted!

But to the subject at hand, he records, “In the Year of the Male Wood Rat (1684), I received from Jagö Chökyong Gyaltsen the guide to the Six Dharmas of Niguma, and from Lodrö Tenpa of Dingri all of the guides of the three transmissions of Pacification. In particular, the guide of the So [system] and, of the five paths, the path of accumulation guide, which I cultivated as experiential guidance for a year.”³ Both of the masters he cites can be found in the Pacification lineages, and Dharmashrī’s own biographies of

them are in his *Collected Works*. Also hidden among his huge list of compositions, he records writing “all the empowerment rituals and guidance manuals for the three transmissions of Pacification.”⁴

This autobiography was written in 1713, when Lochen Dharmashrī was in his sixtieth year. He actually went on to compose more texts before his tragic assassination in 1718 at the hands of the Dzungar Mongols. Although these Tibetan Buddhist Mongols were apparently targeting Nyingmas and Bönpos in Tibet, violence is rarely about theology and mostly about power, usually short-lived. About 80 percent of the Dzungars were annihilated a few decades later by the Manchu Qing dynasty. The son and daughter of Terdak Lingpa returned from exile to rebuild Mindroling, which still exists, with branches in India and around the world.⁵

These empowerments, along with Dharmashrī’s commentary, *Distilled Elixir*, and lineage supplication, *Golden Garland*, constitute nearly 80 percent of this Pacification volume in the *Treasury*, proving Kongtrul’s point. The final colophon of the empowerments states that composition was started in 1705 (“in ruthless times”) at Zangri Lhundrup Rapten and completed in 1706 at Mindroling. It consisted of a single handwritten manuscript in headless script (*dbu med*), currently in the possession of BDRC but not available. That text might reveal something of Dharmashrī’s sources, but until then one can only draw a few conclusions. The early source we have of Pacification is the five-volume *Zhije Collection*, originally four volumes written sometime around 1250.⁶ Volume 1 includes several texts for empowerments associated with the *Ālikāli Tantra*, including the main ones, a summary outline of it, and a supplementary description for its implementation (*lhan thabs*).⁷ It is clear from considerable replication that this was the source for Dharmashrī’s main empowerments of

the later transmission. The sources for the early and middle transmissions remain unclear, as do the many ritual authorizations of other deities, although as Kongtrul notes, many of those deities were widely practiced among most lineages, and it would not have been difficult to create a ritual liturgy. One other early source of note was the inclusions in volumes 92 and 125 from the huge collection by Bodong Chokle Namgyal (1376–1451). One unique text in volume 92 is a “tantra” entitled *Black Stainless Wrathful Tantra*. This concerns the protector Aghora and is certainly a viable source of Dharmashrī’s ritual here. Also in that volume is a Chakrasaṃvara sādhana, another possible source. The local deities particular to Dampa’s lineage and monastery of Dingri, such as Kuṇḍurīka and Aparājita, may have had some early prototypes as well. In any case, Jamgön Kongtrul received the empowerments of the later transmission directly in the long line from Dharmashrī. These lineage names are given in Tashi Chöpel’s *Record of Teachings Received*. As for the others, we find the following remarkable statement in Kongtrul’s catalog:

After Lochen Dharmashrī, the succession was interrupted and does not exist. However, deities and mantras are essentially the same, and one can find them in abundance elsewhere, so in fact the lineage is not broken. Not only that, Dampa Sangye actually revealed his form of timeless awareness to my lord guru, master of the Seven Transmissions,⁸ Jamyang Khyentse Wangpo, and bestowed in visions the instructions and authorization rituals. I then pleaded with him, and through his great aspiration to preserve this teaching with its empowerments, ritual authorizations, and reading transmissions, he kindly granted them.⁹

So that takes care of that.

The empowerments included in this section were not all mentioned in Kongtrul's catalog, and it seems not all of them were in the original edition of the *Treasury*. The same empowerments that are in Dharmashrī's *Collected Works* follow so closely on the *DNZ* that it is not clear which one is copied from which, both of them being twentieth-century publications. The more recent *Dingri Volumes* contain analogs of these empowerments, but they take the form of practice services (*sgrub mchod*) and self-entrances (*bdag 'jug*). I cannot say if this indicates another early version or an adjustment. They also have been supplemented by the addition of prayers that are indicated only by "et cetera" (*sogs*) in the other editions. This is no doubt very useful if one were to actually put the texts into practice. For the sake of space, I have not followed suit in most cases, but rather stuck closely to the format in Kongtrul and Dharmashrī. In indicating what parts are instructions to the preceptor (not indented), what parts are to be read aloud by the preceptor (indented), and what parts are to be repeated by the disciples (indented further and enclosed in quotation marks), I have followed Dharmashrī's *Collected Works*.

Early Transmission

7. EMPOWERMENT OF THE THREE LAMPS IN THE KASHMIRI SYSTEM¹

om svasti

I respectfully bow to the lineage gurus of four transmissions²

and to the deities of the mandala.

I set forth a clear and agreeable arrangement of liturgies and empowerments of the three transmissions of Severance.

First, for the empowerment of the Three Lamps from the first transmission, set up a platform in a pleasant, isolated site and on it place cow-essences and sprinkle them with elixir. Put a crossed dharma source³ in the middle of the circular center of a mandala. Outside of that draw an eight-petaled lotus with the [appropriate] colors in the directions, and the enclosure of fire around it. In its center place a five-pronged vajra upon an appropriate skull filled with elixir on the opening of the *mañji*.⁴ To the east of that arrange a vase with a ribbon tied around its neck and fruit-bearing boughs adorning its opening. Fill the inside with the fivefold five [substances] and clean water with orange milk, and fumigate with the smoke of frankincense. Place a ribboned ornamental crown in the south, a vajra in the west, and a bell in the north. Gather all the necessary substances for the offerings, tormas, and so forth.

The Practice Service.⁵

Wash and take a seat.

Instantly one appears clearly as Mañjushrī, Lion of Speech. {41}

Light rays emanate from [the syllable] *dhīḥ* at the heart, awakening the whole noble assembly in the sky in front.

Imagine that and place your palms together:

namo buddhāya / namo dharmāya / namaḥ saṅghāya

I pay homage to the Three Jewels.

I take refuge in the Three Jewels.

I present any surpassable offerings
and unsurpassable offerings.

I confess each negativity and nonvirtue.

I rejoice in all virtue.

I supplicate you to turn the dharma wheel.

I supplicate you to remain and not enter nirvana.

I offer my body and dedicate the roots of virtue.

I give rise to the holy—

the unsurpassable mind of awakening.

In full possession of the mind of aspiration,

I engage the six perfections with [the mind of]
application.

By arousing the mind of supreme awakening,
may I attain buddhahood for the sake of migrators.

May beings have happiness.

May they part from all suffering.

While never parted from happiness,

may they remain in sublime equanimity.

Say that three times for the accumulation of merit.

oṃ svabhāva viśuddho 'ham

Say that and imagine all phenomena as emptiness to accumulate awareness. {42}

From within emptiness, I am inseparable from the mandala in front, the protection circle and perfectly complete divine palace. In its center the blue letter *dhīḥ* rests on a lotus, sun, moon, and blue lion. Light rays emanate and reabsorb in a circle of wisdom. That completely transforms into the orange body of Mañjushrī, Lion of Speech. He sits in bodhisattva posture with a sword in the right hand and a holy book (*pustī*) on an utpala flower in the left, adorned by silks and jewels, and a back-pillow of the moon. Light rays emanate from the blazing orange letter *dhīḥ* at the heart, invoking the identical awareness being with *vajra samājah*.

Offer with: *oṃ vajra puṣpe / dhūpe / dīpe / gandhe / naivedye / śabta hūṃ*

The [awareness being] dissolves inseparably into [the visualized figure] with *jah hūṃ vaṃ hoḥ*. It is sealed with the letters *oṃ* at the head, *āḥ* at the throat, and *hūṃ* at the heart, making him the embodiment of the vajra Body, Speech, and Mind of all buddhas. Again, light emanates from the heart and invokes the five families with *vajra samājah*

Five mother [buddhas] from the heart carrying jeweled vases confer empowerment with *oṃ vajra kalaśa abhiṣiñca hūṃ*. The essence of the guru is Ratnasambhava as the crown ornament.

Offerings and Torma:

From within emptiness, *oṃ* becomes a jeweled vessel and its contents the nature of elixir from *āḥ*. Dissolved with *hūṃ*, it becomes a cloud wherein all one's desires may arise.

oṃ āḥ hūṃ

I offer any surpassable offerings
and all that are unsurpassable
in the immeasurable world realm.
Accept them and grant spiritual powers.

Offer with: *oṃ mañjuśrī saparivāra vajra puṣpe pratīccha svāhā*

Insert: *...dhūpe.../...dīpe.../...gandhe.../...naivedye.../...śabda...*

Offer the torma with the *akāro* mantra. Do the praise:

You enact the vast activity and teachings
of the buddhas dwelling in the ten directions.
Teacher and protector of migrators: {43}
I prostrate and praise Mañjuṣa.

Recitation:

The letter *dhīḥ* rests on the hub of a white six-spoked wheel in the heart. Upon that, from *mūṃ*, is a thumb-

sized sword around which is the mantra string. Light rays emanate from it, making offerings to the noble ones, effecting the welfare of sentient beings, and gathering back in, bringing the blessings of all the buddhas. Karma, afflictions, negativities, and obscurations are all purified and beings are released from the bonds of ignorance.

While thinking that, recite the mantra as much as you can:

*namo ratna trayāya / namo mañjunāthāya / namo
yamāntakāya / tadyathā / oṃ vāgi śvari muṃ /
mañjughoṣa /
bodhisimho harinī svāhā*

Mañjushrī, Lion of Speech, appears clearly from the jeweled vase that manifests out of emptiness. Light rays emanate from *dhīḥ* in his heart. The awareness being (is summoned with) *vajra samājaḥ* (and absorbed with) *jaḥ hūṃ vaṃ hoḥ*. The light from the mantra in one's heart evokes the mindstream of the deity inside the vase. A stream of elixir falls from his body.

Take hold of the dhāraṇī cord (*gzungs thag*) and recite the dhāraṇī. Say *oṃ āḥ hūṃ* and imagine that

The deity melts into elixir and fills the vase.

Again,

The nonconceptualized skull of elixir in front marked with *hūṃ* completely transforms into blue-black Mañjushrī Yamāntaka. He holds a club and makes the threatening mudra, wears the charnel-ground

accessories, and cavorts with Mother Vajravārāhī. Awareness being—*vajra samājah / jah hūṃ vaṃ hoḥ*. Provoked by the light from one's heart, a stream of elixir falls from the secret space of union in the deity couple's passionate afterglow and fills the skull cup.

*oṃ hrīṣṭīḥ viḥ kṛtānana hūṃ hūṃ phaṭ phaṭ svāhā /
oṃ sarva
buddha dākinīyai / oṃ vajra vairocānīyai hūṃ hūṃ
hūṃ phaṭ
phaṭ svāhā*

After the recitation of that, the three seed syllables

melt the deities, which swirl into the awareness elixir. In the sky above the mandala and empowerment substances, the sugatas of the three times and hosts of dākinīs are manifestly awakened. {44}

Offer to them with *oṃ vajra puṣpe... to...śabda hūṃ*. Then the disciples recite the three seed syllables and purify with the saffron water, perform prostrations, and take their seats. As preliminaries, do the appropriate awakening mind and dharma explanation, and:

Venerable Mipam Gönpö said, “The explanation of the stainless, cooling pacification is for the sufferings that torment migrators.”⁶ Named according to its function, this general term has been specifically applied in this Holy Dharma Pacification of Suffering. Of the three main transmissions, this empowerment conferral concerns the first transmission that the Venerable One gave to the Kashmiri Jñānaguhya on the Three Lamps. The master's work has been done,

and now the first act of the disciples is to offer the mandala.

Wipe off the mandala and smear it with *vajra rekhe hūṃ*.
Then place five heaps of flowers and offer it:

*namo ratna trayāya / namo boddhisatvāya / namo
mañjuśrīye /*

namo svāmigurave / namo vajraḍākinīye

Kye! Holy being, please heed me. Accept this holy
mandala that I have offered by way of requesting this
profound empowerment.

oṃ maṇḍala puśpe pūja svāhā

Then the master presents the five offerings to the deities of
the mandala and joins palms:

I, the vajra master,
for the benefit of disciples,
also offer to you all
the full empowerment conferrals.
All omniscient ones, grant permission.

Think that permission is given with this supplication.

Query [by the master]:

“Who wants happiness?”

Answer [by disciples] in response:

“We the fortunate ones [want] great happiness.”

Query:

“Can you keep the vows and sacred pledges?”

Response:

“Yes, we can.”

[The master says:]

Then, in order to purify your mindstream, imagine the field of accumulation pervading the sky. Put your palms together and repeat this:

“namo buddhāya / namo dharmāya / namaḥ saṅghāya

I pay homage to the Three Jewels.

I take refuge in the Three Jewels.

I present any surpassable offerings
and unsurpassable offerings. {45}

I confess each negativity and nonvirtue.

I rejoice in all virtue.

I supplicate you to turn the dharma wheel.

I supplicate you to remain and not enter nirvana.

I offer my body and dedicate the roots of virtue.

I give rise to the holy—

the unsurpassable mind of awakening.

In full possession of the mind of aspiration,

I engage the six perfections with [the mind of]
application.

By arousing the mind of supreme awakening,
may I attain buddhahood for the sake of migrators.”

(Repeat three times)

Then, thinking that you will uphold the sacred pledges and vows,

“Victors and heirs without exception
and master, please heed me.
Henceforth, until I attain enlightenment,
I will keep the sacred pledges of Secret Mantra:
the vows of the five families of sugatas,
the downfalls divided into fourteen,
and all the branch flaws.”
(Repeat three times)

Then, with no frame of reference, the disciples arise
as the forms of Yamāntaka father-mother.

Bless the disciples with drops of saffron water on their
three places while uttering the three syllables.

Head, throat, and heart marked with *om āḥ hūṃ* is
the blessing of the three vajras. Again, imagine the
navel marked with red *om vaṃ*, the heart with blue
hoṃ yoṃ, the mouth with white *hriṃ maṃ*, the
forehead with yellow *hrīṃ hrīṃ*, the crown of the
head with green *hūṃ hūṃ*, and the limbs with gray
phaṭ phaṭ. In donning this armor, arouse enthusiasm
by thinking that you will have utterly attained the
most excellent of all attainments, the profound
empowerment conferral which is the method to attain
full awakening in this life.

Say that, which is the same as a preparatory ritual (*stagon*). Then attach the blindfold with *om āḥ hūṃ*, hand out
the flowers with *ā khaṃ vīra hūṃ*, and enter [the disciples]

into the mandala with *hūṃ jaḥ*. To bind them under oath, place the vajra on their heads [and say]: {46}

Today, Glorious Heruka
has genuinely entered your heart.
If by any chance this process is recounted,
immediately you will burst and die.

Pour out some elixir blessed by *oṃ āḥ hūṃ*.

This is your hell water.
If you transgress sacred pledge, it will burn.
If you keep sacred pledge, spiritual powers
will be gained with this vajra elixir water.
oṃ sarva pañca amṛta hūṃ

Place the vajra upon their heads.

Henceforth it is you, child:
“I am Glorious Heruka.
If someone disparages me,
at death they will fall to hell.”

The descent of blessings. Smudge them with incense.

Disciples, sit up straight. Meditate on the master as the embodiment of Mañjushrī, Lion of Speech, in the form of the mighty yogi Kamalashīla and arouse intense devotion. Red light rays from the master’s heart blaze forth rapidly and melt into your own heart, purifying mental negativities and obscurations. Meditate on the total blazing of bliss-awareness.

Play the dāmaru and bell.

om sarva satva guru sarva dākinī āveśaya a a (for the descent).

When you look at the space above the mandala, what color do you see? If at this time you see white, then it [indicates] peaceful [activity]; if yellow, enriching; if red, subjugating; and if green or black then it is wrathful. If you see multiple colors, it [indicates] various attainments.

Toss the flower that you were holding into the mandala, saying “*pratīccha vajra hoḥ.*” The nearest deity to where it falls says “*pratī grhaṇa sarva mahāvala.*” Tie the flower to your head. Say “*vajra pāśya*” and remove the blindfold. Now look at the entire support and supported mandala that appears for real.

Actual Empowerment

Then for the actual empowerment conferral, the instrument of empowerment, which is the vase, and the disciples {47} arise from no reference point in the form of Akṣhobhya. Awareness beings—*jaḥ hūṃ vaṃ hoḥ.* The deities of the empowerment instruments become vases full of elixir. They are carried by the empowerment deities that emanate from the heart of the mandala deities and the empowerment is conferred.

namaḥ sarva tathāgata ādarśa jñāna abhiṣiṅga maṃ

Place the vase on their heads, and [give] water drops and have them drink.

Child, your body, speech, and mind become the epitome of Akṣhobhya’s three vajras. Oh! Through

this water empowerment conferral, your all-ground consciousness is totally transformed and mirrorlike timeless awareness is made manifest.

The instrument of empowerment is the crown, and the disciples become Ratnasambhava. *jaḥ hūṃ vaṃ hoḥ*. The deities of the empowerment instruments become crowns, which are carried by the emanated empowerment deities. Say “*oṃ ratna abhiṣiṅca maṃ*.” As you don the [crown] on your head, disciples’ three doors become the epitome of Ratnasambhava’s three vajras. Oh! Through this crown empowerment conferral, your afflicted consciousness is totally transformed and the timeless awareness of equality is made manifest.

The instrument of empowerment is the vajra, and the disciples become Amitābha. *jaḥ hūṃ vaṃ hoḥ*. The deities of the empowerment instruments become vajras, which are carried by the emanated empowerment deities. *oṃ vajrasatva abhiṣiṅca maṃ*

Touch on their right hands.

The disciples’ three doors become the epitome of Amitābha’s three vajras. Oh! Through this vajra empowerment conferral, your mental consciousness is totally transformed and discriminating timeless awareness is made manifest.

The instrument of empowerment is the bell, and the disciples become Amoghasiddhi. *jaḥ hūṃ vaṃ hoḥ*. The deities of the empowerment instruments become bells, which are carried by the emanated empowerment deities. *oṃ vajra adhipati tvam abhiṣiṅca maṃ / tiṣṭha vajra samāyas tvam*

Touch on their left hands and ring the bell.

The disciples' three doors become the epitome of Amoghasiddhi's three vajras. {48} Oh! Through this bell empowerment conferral, your five sense consciousnesses are totally transformed and the timeless awareness of accomplishment is made manifest.

The disciples become Vairochana. *jaḥ hūṃ vaṃ hoḥ*. The emanated empowerment deities carry bells together with vajras. *oṃ vajrasattva abhiṣiṅga maṃ / oṃ vajra abhiṣekata*. [You are] known as Tathāgata Vajrasattva. By this name empowerment conferral, the three doors become the epitome of Vairochana's three vajras. Oh! Through this name empowerment conferral, aggregates that are the name-base are totally transformed and the timeless awareness of the realm of phenomena is made manifest.

Receiving the five empowerments in this way reverses the fivefold ignorance, and pure awareness, which is the fivefold timeless awareness, is born in your mindstream. So it is the five empowerments of pure awareness (*rig pa*).

Special Four Vase Empowerments

Although the creation and recitation of the vase was done before, this is for the sake of clarifying the objects for the disciples.

The instrument of empowerment, the vase itself, becomes Mañjuśrī, Lion of Speech. Awareness beings—*jaḥ hūṃ vaṃ hoḥ*.

Awareness beings are invoked and dissolve. Then repeat some *oṃ vāgīṣari muṃ*.

The disciples are Mañjushrī, Lion of Speech. In your three places, *oṃ āḥ hūṃ* blesses [the three doors] as vajra Body, Speech, and Mind.

*namo ratna trayāya / namo mañjunāthāya / namo
yamāntakāya / tadyathā / oṃ vāgīśvari muṃ /
mañjughoṣa /
bodhi siṃho harini svāhā*

At the end of this long dhāraṇī, add [the following] and recite:

namaḥ sarva tathāgata abhiṣiñca maṃ

Placing the vase on the head, imagine that the water droplets change your body into the form of the deity, clear and empty, like a rainbow. That conferral that empowers your body as the deity is the vase empowerment.

Again repeat the long dhāraṇī (three times, and give the vase water). The deity dissolves into liquid elixir and tasting it confers the empowerment of spoken mantra, which is the [secret] empowerment of the vase. {49}

Saying the dhāraṇī once while washing with the vase water purifies all obscurations. The empowerment conferred on the body as the timeless awareness of bliss-emptiness is the wisdom empowerment of the vase.

Now deeply relax your body and mind. The appearance of one's body as the deity's form appears and yet has no intrinsic nature, like an illusion. Its natural disposition cannot be established as anything at all; it is lucid clarity free of the limits of elaboration. That itself is unity. Rest serenely in the equality of this naturally occurring, fresh consciousness without

contrivance or artifice. That coemergent timeless awareness of mahāmudrā is the fourth empowerment of the vase.

Then the empowerment for the yogic discipline in conduct. The disciples transform from *hūṃ* into Yamāntaka father-mother.

Show the ritual dagger, skull cup, khaṭvāṅga,⁷ and brahmin's thread.

Glorious Heruka with khaṭvāṅga, yoginī with ḍāmaru, vajra with khaṭvāṅga vajra: Sounding the clear ring of the bell and carrying the brahmin's thread, I the yogin take up the ritual dagger and kapāla as the great hero. The khaṭvāṅga is the deity's form. The ḍāmaru makes the sound of emptiness. The ritual dagger and skull cup are wisdom and great bliss. The brahmin's thread is the very essence of total impermanence.

Now the vajra master empowerment. The instrument of empowerment is the vajra and bell. The disciples instantly become Yamāntaka father-mother as the union of all families. All tathāgatas are in the form of Yamāntaka father-mother—*vajra samāya jaḥ / jaḥ hūṃ vaṃ hoḥ*. The deities of the empowerment instruments—father becomes the vajra and mother becomes the bell.

Put them in their hands, and have them flourish [the vajra] and ring [the bell], and cross them in the mudra of embrace.

Take the great vajra and the great bell.

The vajra resides in the vajra.

Today you become a vajra master.
Gather a group of disciples. {50}

Vajra is mind, bell is speech, mudra is body—never apart from these sacred pledges, enact the welfare of sentient beings. *Sarva tathāgata abhiṣiñca maṃ*—the vase water confers the empowerment and Vajrasattva adorns your head.

Offer with *argham*... (etc.), and install them as dharma monarchs of the three realms with *supraṭiṣṭha*... (etc.).

Those were all four empowerments based on the outer vase conferred in a single sitting.

Special Four Secret Empowerments

Now, second, offer a mandala in order to request the four secret empowerments based on the inner kapāla. The vital point of your body [posture] is to have the palms together and four limbs tightened, the vital point of speech is to hold the joined winds, and the vital point of mind is to visualize the vajra master as Yamāntaka. Settle in the perception of the actual Buddha and produce intense devotion. Above your head is Kamalashīla, the union of all gurus who are the root of blessings. In your heart is Mañjushrī, Lion of Speech, as the union of all yidams, the root of spiritual powers. In your navel is Vajrayoginī as the union of all ḍākinīs, the root of sacred pledge. Settle without distraction in that meditation.

The master plays the ḍāmaru and bell and sings the vajra song.

*ye hu te na gha na ra ca / hū na te na gha na ra ca /
he
na hū na gha na ra ca / ma hā su kha ta a haṃ*

Then bring down blessings with:

oṃ vajra joginī āveśaya a a

Then the master takes the vajra and skull from the center of the mandala and flourishes the vajra three times with the right hand.

Oh! This vajra is Mañjushrī Yamāntaka.

Take the skull in the left hand and present it.

Oh! This skull is the nature of Mother Vajravārāhī.

Stir the elixir in the skull cup with the vajra.

Oh! This is a symbol of the nondual union of father and mother.

Sprinkle the elixir in the skull with the vajra.

Oh! This is a symbol of blending white and red bodhichitta⁸ together as one. {51}

Place a drop of elixir on the disciples' tongues.

Oh! This is the blended white and red bodhichitta from the father and mother's place of union. Imagine it falling onto your tongue.

Then place the vajra with the *kapāli*⁹ on their heads.

All sugatas of the three times become the coemergent melting of bliss of nondual method and wisdom.

Imagine that as it melts into the top of your head, your body becomes the form of Yamāntaka father-mother.

Drip the elixir on their heads.

Henceforth never neglect to meditate on the illusion-like form of the deities. That is the vase empowerment of the skull cup. Imagine tasting the bodhichitta that falls from the place of union of Yamāntaka father-mother's union onto your tongue.

Have them drink the elixir.

Henceforth never neglect the mantra recitation with your speech and the reliance on the five elixirs. This was the secret empowerment of the skull.

Sprinkle the elixir for cleansing.

The three doors are blessed with *om āḥ hūṃ*. One becomes wrathful Mañjuśrī uniting with the awareness consort of light. In their secret space, the vajra and lotus from *hūṃ* and *a* unite, producing bodhichitta in the afterglow. You experience the four ecstasies as it falls down through the four places. Again, as it moves upward, you experience in stages the four ecstasies of stabilizing ascent. Coemergent timeless awareness is stabilized. This is the wisdom empowerment of the skull cup.

Rest serenely without contrivance in that very state.
hūṃ Look! Look at your own mind.
Mind itself doesn't exist at all.
So amazing that everything appears
to this mind itself that does not exist.

This is the fourth empowerment of the skull cup. Through those, the four empowerments based on the inner kapāli have been conferred in a single sitting. {52}

Four Special Wisdom Empowerments

Now, third, offer a mandala in order to request the four empowerments based on the secret *bhaga*¹⁰ and make prostrations at the guru's feet. The sound of the guru mother and father uniting invokes all tathāgatas. They dissolve into the disciples' heads, and your own bodies become the divine forms of clarity and emptiness. This is the vase empowerment of the bhaga. The flow of bodhichitta from the guru father-mother dissolves into your throats. This is the secret empowerment of the bhaga. A mudra body in the full bloom of youth emanates from the guru's heart and embraces you. Entering into union endowed with the three [authentic] perceptions¹¹ manifests the timeless awareness of the four ecstasies of [both] descent and ascent. This is the wisdom empowerment of the bhaga. Within that state of recognizing timeless awareness, simply rest without a frame of reference or idea. That is the word empowerment of the bhaga. Through those, the four empowerments based on the bhaga were conferred in a single sitting.

Four Special Suchness Empowerments

Now, fourth, offer a mandala in order to request the four empowerments based on the symbolic meaning of suchness. All of you deeply relax body and mind. Intensify awareness in the empty appearance of the deity's vital drops during [meditation] with

characteristics and in the total lack of support in [meditation] without characteristics. Through that, your experience will be clear and vivid, free of sinking and dullness. That is the vase empowerment of the fourth. Serene bliss without suffering is the secret empowerment of the fourth. The utterly pure emptiness without thought is the wisdom empowerment of the fourth. The sense of indistinguishable bliss, clarity, and nonthought is itself the word empowerment of the fourth. Those are the empowerments of suchness.

Then, a word of advice to point out the [nature of the] unborn. The guru suddenly points a finger to the sky.

Don't waver. Symbols come. (Repeat three times)

At the time of abiding precisely within emptiness and clarity of consciousness without any mental engagement whatsoever, {53} it is exactly the mahāmudrā empowerment of pure awareness energy that is conferred via the mind. Then, in that freedom from intellect, integrate the four daily activities on the path: Resting is a symbol of the vase empowerment—its instruction is to blend with sleep and integrate on the path. Sitting is a symbol of the secret empowerment—its instruction is to be introduced in equipoise. Going is a symbol of the timeless awareness [based on the]¹² wisdom empowerment—its instruction is to integrate in postmeditation attainment. Moving is a symbol of the fourth empowerment of suchness—its instruction is to integrate the equal flavor of concepts about conditioned phenomena (*dharmā*; *chos can*) and the intellect-free nature of phenomena (*dharmatā*; *chos nyid*).

Encouragement:

Through these you are endowed with great meaningfulness—rejoice! You are the real vajra holders of the degenerate times.

Proclamation:

From now on, practice this kind of attitude of nonattachment to cyclic existence.

Reassurance:

If you always stay with this experience, you will surely attain buddhahood in this life.

Then say, “Just as the master commands...” (*gtso bos ji ltar...* etc.) and offer the mandala of gratitude. Recite, “From now on...” (*deng nas brtsams te...* etc.).

With that, the empowerments of the Three Lamps in the first transmission of Pacification have been well done. May there be vast benefit to oneself and others.

Dedicate the virtue. Refresh the offerings. Praise and make offerings to the front visualization. Request forbearance. If there is a representation, invite the awareness beings to occupy it. If not, request their departure. Dissolve the pledge beings. End with the dedication aspirations and auspicious verses.

8. SUBSEQUENT AUTHORIZATION RITUAL FOR THE THREE DEITIES¹

oṃ svasti

You may wish to do the subsequent authorization (*rjes gnang*) of the three deities in what is known as the blessings (*byin rlabs*) of the Three Lamps in the first transmission. Sprinkle the platform with scented water. On its right, [draw] a mandala of a multicolored eight-petaled lotus with a green [syllable] *tām* in its center. Then, starting at the front petal, [on each] in turn write *tā - re - tu - ttā - re - tu - re - svāhā*. {54} For the mandala in the middle, draw a yellow six-spoked wheel with an orange *dhīḥ* on its hub. On the spokes write *oṃ - vā - gī - śva - ri - muṃ*. For the mandala on the left, [draw] a white six-petaled lotus with a white *hrīḥ* in its center and *oṃ - ma - ṇi - pad - me - hūṃ* on the petals. At the edge of these three mandalas, set up the vajra fence and fire circle all around. Arrange three white tormas and whatever offerings are good. First meditate on the refuge, awakening mind, and four immeasurables.

Self-Visualization

oṃ svabhāva viśuddhoḥ 'haṃ

All phenomena become emptiness. From within emptiness appears a lotus and moon seat with a white letter *hūṃ*. Light rays emanate from that and gather back, completely transforming into oneself as white

Vajrasattva with one face and two hands, holding a vajra and bell, adorned by silks and jewels, and sitting with partly crossed legs in hero's posture. At the forehead is *om*, at the throat *āḥ*, and at the heart *hūṃ*. Light rays radiating from the *hūṃ* invoke the similar awareness being—*vajra samā jah*. That dissolves [into the self-visualization] with *jah hūṃ vaṃ hoḥ*. Again light emanates from the heart and invokes the five families. They confer the empowerment with the vase water, and one is crowned by Akṣhobhya, the guru in essence. The white letter *hūṃ* stands on a moon in the heart, surrounded by the mantra string, emanating light that purifies all the negativities and obscurations of oneself and others. *om vajra satva āḥ* (Say as much as you can, then:) “Transcendent One, Glorious Vajrasattva, please bless me and all sentient beings.”

Offer with *om vajra puṣpe...*(etc.). Then praise:

hūṃ

From dharmakāya space realm free of embellishment,
the saṃbhogakāya arises like a rainbow,
and nirmāṇakāya accomplishes the welfare of migrators.
Sattvavajra, praise to you!

Front Visualization

All offering and tormas: {55}

From within emptiness, *om* becomes a jeweled vessel and *āḥ* the elixir of timeless awareness. From *hūṃ* the great cloud of desirables arises and fills space. *om āḥ hūṃ* (Repeat three times)

Purify the three mandalas in front with *svābhāva*...(etc.).

From within emptiness, each of the mandalas is perfect with the characteristic palace and protection circle. In the center of the first mandala is a multicolored lotus, atop which is *tām*. This becomes green Tārā with one face and two hands, sitting in the relaxed posture. Her right hand is in the gesture of supreme generosity and her left holds the stem of a blue utpala at her heart. With silken upper and lower garments, she is marked with a green letter *tām* upon a lotus and moon in her heart. In the center of the second mandala there is a yellow six-spoked wheel with *dhīḥ* on its hub becoming a sword marked with *dhīḥ*. This completely transforms into orange Mañjushrī sitting in the hero's cross-legged posture, holding a sword in his right hand and an utpala with a scripture on it in the left. He sits upon the sun, moon, lotus, and blue lion and is adorned by silks and jewels with a moon drape (nimbus) in back. At his heart chakra, the hub of a yellow six-spoked wheel is marked by the orange letter *dhīḥ*. In the third mandala, *hrīḥ* is on a lotus and moon in the center of a dharma source. It completely transforms into white Lokeshvara with one face and two hands, the right one in the gesture of supreme generosity and the left holding the stem of a white lotus to his heart. He stands with his feet evenly placed and is adorned by silks and jewels. At his heart white *hrīḥ* stands on a moon on the white six-petaled lotus. Light rays emanate from each of the heart seed syllables and invoke all buddhas and bodhisattvas in the forms of those three deities—*vajra samāya jaḥ*. / *jaḥ hūṃ vaṃ hoḥ* (They dissolve inseparably) {56}

You are marked with *oṃ* at the forehead, *āḥ* at the throat, and *hūṃ* at the heart. Again light from the hearts invokes the five families. They all confer the empowerment with the water from the vase. Tārā and Lion of Speech Mañjushrī [are crowned with] five-pointed vajras that are the essence of Akṣhobhya. Avalokiteshvara is crowned by Amitābha. Around the seed syllable in Tārā's heart the ten syllables rest each on its own petal. The light rays that emanate from them clear up all immediate and ultimate fears. Recite *oṃ tare tuttāre ture svāhā*. Around the seed syllable in Mañjushrī's heart, each syllable of the mantra rests on a spoke of the wheel. The light radiates and clears up the stains of not knowing. Recite *oṃ vāgīśvari muṃ*. The light from the letters on the six petals in Avalokiteshvara's heart clears away all negativities and obscurations. Recite *oṃ maṇi padme hūṃ*.

Afterward, make offerings to the three mandalas with *oṃ vajra puṣpe prātīccha svāhā* up through *śabta*. Then the praise:

oṃ

While fully dwelling in the acacia forest,
you watch migrators as your own children
and protect them against the eight dangers—
homage to Tārā!

You bear the body of youthful form,
well adorned by the lamp of timeless awareness,
clearing away the darkness of the three worlds—
homage to Mañjushrī!

Unsullied by the faults of cyclic existence,

a wish-granting tree for the three worlds,
holding a white lotus in your left hand—
homage to the holder of knowledge mantra! {57}

Add *akāro*...(etc.) to the end of the mantras of each torma, offer them, and supplicate:

Please grant me and all sentient beings the spiritual powers without exception.

Then the disciples wash, prostrate, and take their seats. Arouse their awakening mind and give the dharma explanation as before. Then:

On this occasion of accomplishing the profound subsequent permission [ritual] of the three deities from the *Lamp Trilogy* of the first transmission, the master's actions have been done. Now your first act is to offer the mandala. Then, with two handfuls of flowers, put your palms together and supplicate by repeating this:

“The stains of afflictions totally eliminated,
resounding with the sound of pleasant speech
a treasury of precious, holy dharma:
guru, please bestow this on me.”
(Repeat three times)

Then the disciples create the visualization of Tārā with the seed syllable at the heart.

Light rays emanate from the master's heart and strike the first mandala in front. A second Tārā with the seed letters on the petals splits off the way flame from one candle is spread to a second. It melts into the *tām* inside your heart. Imagine that Tārā's Body,

Speech, and Mind and your own body, speech, and mind become indivisible.

Emptiness and compassion, Tārā's Body.
Inexpressible perfect wisdom, Tārā's Speech.
Radiant timeless awareness, Tārā's Mind.
May this practitioner thus transform.

Scatter flowers and ring the bell. Now the disciples transform into Mañjushrī.

Light rays emanate from the master's heart and strike the second mandala created in front. From that, a second Mañjushrī, Lion of Speech, with the wheel's seed syllables arrives. {58} It dissolves into the *dhīḥ* inside your heart, and Lion of Speech's Body, Speech, and Mind become inseparable from your own body, speech, and mind.

Emptiness and compassion, Mañjushrī's Body.
Inexpressible perfect wisdom, Mañjushrī's Speech.
Radiant timeless awareness, Mañjushrī's Mind.
May this practitioner thus transform.

Scatter flowers and ring the bell. Now the disciples transform into Avalokiteshvara.

Light rays emanate from the master's heart and strike the third mandala created in front. From that, a second Lokeshvara with the lotus petals' seed syllables arrives. {59} It dissolves into the *hrīḥ* inside your heart, and Lokeshvara's Body, Speech, and Mind become inseparable from your own body, speech, and mind.

Emptiness and compassion, Lokeshvara's Body.

Inexpressible perfect wisdom, Lokeshvara's Speech.
Radiant timeless awareness, Lokeshvara's Mind.
May this fortunate practitioner thus transform.

Scatter flowers and ring the bell.

Mantra strings emerge from the mouths of the three deities of the front visualization. They enter your mouth as you appear in the form of each deity. Imagine that [the mantras] dissolve into the seed at the heart, and recite the mantras of the three deities three times each.

If you want, offer the flowers as blessing after the recitation transmission. Then do [prayers such as] "Transcendent Conqueror, my..." (*bcom ldan bdag gi...* etc.) and "Transcendent Conqueror, here..." (*bcom ldan 'di la...* etc.). Anything you recite will not be inappropriate. Convey the keeping of sacred pledge, and have them do a mandala in gratitude.

Thus the profound blessing of Tārā has been well accomplished.

May there be vast welfare for yourself and others.

Dedicate the virtue. Do the general concluding parts of a ritual. Here, the subsequent permission rituals of the three deities [should be] done by extracting the individual portions. {59} You should know the vital point of how to adjust the rituals. This was the chapter on the explanation of the empowerments and subsequent permissions of the first transmission, from the *Empowerment Rituals of the Holy Dharma Pacification of Suffering to Be Accomplished by Reading*.

May it spread and flourish.

Middle Transmissions

9. EMPOWERMENT OF MAHĀMUDRĀ IN THE MA SYSTEM¹

om svasti

Of the three middle transmissions, the first is the ripening empowerment ritual of the Ma system of mahāmudrā. On a clean platform, the mandala is a four-petaled lotus, or alternatively, arrange a mandala of flower heaps. In its center, on the opening of a mañji, place an ornamented glory torma. Set the offerings around the edges. The preliminaries of refuge, awakening mind, and the four immeasurables meditations are done. Then:

All phenomena are purified in emptiness by *svabhā*.... From within emptiness, the innate radiance of indestructible lucid clarity arises as the protection circle totally surrounding. In its center, both oneself and the torma in front completely change into a sword marked with *dhīḥ* that has come from a *dhīḥ* resting on a lotus, sun, moon, and blue lion. That transforms into orange Mañjushrī, Lion of Speech, sitting with legs in the partially crossed posture of a hero. He holds a sword in the right hand and a scripture on an utpala in the left, and is adorned by silks and jewels, with a moonlike drape in back. Light emanates from a glowing orange letter *dhīḥ* in his heart, and all the buddhas and bodhisattvas in the form of Mañjushrī, Lion of Speech, are invoked with *vajra samā jaḥ* (and made inseparable with) *jaḥ hūṃ*

vaṃ hoḥ. Imagine the head marked with *oṃ*, throat with *āḥ*, and heart with *hūṃ*. Again the light from the heart invokes the empowerment deities who confer the empowerment, and Ratnasambhava, the guru in essence, crowns the head. {60} The letter *dhīḥ* encircled by the mantra string rests on a lotus on the hub of a six-spoked wheel in the heart. From that, light rays of both the self and the one in front radiate and reabsorb, evoking the [guru's] spiritual practice (*thugs dam*). Think that the stain of not knowing is purified.

Recite *oṃ vāgīśvari muṃ* as much possible. Do the blessing of offerings and make the offerings with:

*oṃ guru mañjuśrī saparivāra vajra arghaṃ pratiṇṇa
svāhā* (and likewise) ...*pādyam...puṣpe...dhūpe...
āloke...gandhe...naivedye...śabta...*

Add *akāro*...to the root mantra and offer the tormā.

You bear the attributes of youthfulness,
well adorned by the lamp of timeless awareness
that clears away the darkness of the three worlds.
I prostrate and praise Mañjushrī.

Transcendent Conqueror, Venerable Lion of Speech,
please grant me and all sentient beings the spiritual
powers without exception.

Supplicate with that. Then the disciples cleanse with saffron water, prostrate, and take their seats. Arouse their awakening mind and give the appropriate dharma explanation.

Of the three transmissions of the Holy Dharma Pacification of Suffering, this is the middle transmission. Within that there is the Ma system of mahāmudrā instructions, the So system of highest mantra instructions, the Kam system of perfection [of wisdom] instructions, and the Scattered (*kha 'thor ba*) instructions that were taught to other disciples. This now concerns the Ma system. There are three parts: the ripening empowerment, the liberating practice instructions, and the supplementary aural teachings to resolve misconceptions. For the conferral of the ripening empowerment, at this point the master's acts have been done. Now your first act is to offer the mandala. Then, imagine as if real {61} the guru inseparable from Venerable Mañjushrī, Lion of Speech, surrounded by lineage gurus, buddhas, bodhisattvas, and great hosts of dākinīs and avowed protectors, appearing in the space before you. Then repeat after me:

"namo

Guru, Jewels, yidam deities,
hosts of dākinīs and protectors,
I pay homage with a mind of faith.
I present actual and mentally emanated offerings.
Whatever negative actions I have done,
I confess each and every one.
Whatever bodhisattva deeds help sentient beings,
I rejoice in all of them.
For however long samsara remains,
I supplicate you not to pass into nirvana.
All lords possessing great compassion,
I implore you to turn the dharma wheels.
Whatever virtue is collected by migrators

I dedicate to awakening.”

(Repeat three times)

Then, for the meditation on the awakening mind, bear this in mind: First, all of these infinite sentient beings throughout space have been our own parents infinite times. As such, they have each provided us with immeasurable benefits. They have shown only great kindness in protecting us from immeasurable harm. But they are all ignorant of skillful means—what they desire is happiness, but what they achieve is nothing but the causes of suffering and resultant experiences. They are truly pathetic. I must accomplish the state of a perfect buddha with the ability to release them from suffering and settle them in happiness. With that aim, I will enter into the profound path of Mahāmudrā, the esoteric instructions on the essential meaning of Mahayana Secret Mantra.

That contemplation reminds you to arouse the awakening mind. Those were the preparatory rites.

Main Part

The main part has two sections. First is the common arousing of awakening mind based on the sutras. {62} Of three parts, the first is the supplication. Hold your two palms together filled with flowers, and repeat this:

“All-knowing embodiment of timeless awareness,
in order to completely purify the wheel of existence,
today I request the kindness of the master
to give me this precious explanation.”

(Repeat three times)

The second part is to take the vows of refuge. With your palms together, squat or kneel with one knee on the ground and think, “When I and all other sentient beings request refuge from the fears of samsara’s sufferings, the guru and precious Jewels hear it.” Repeat after me:

“Master and all buddhas and bodhisattvas dwelling in the ten directions, please think of me. I, named *so-and-so*, from now until reaching the essence of awakening, go for refuge in the Buddha, Transcendent Conqueror, supreme among all bipeds. I go for refuge in the holy dharma that transcends peace and misery, supreme among all freedoms from desire. I go for refuge in the sangha of noble nonreturners, supreme among all assemblies. Master, please hold me, named *so-and-so*, as a bodhisattva from now until the heart of awakening.” (Repeat three times)

Thus you have obtained the vows for arousing the mind of a threefold refuge holder. Practice as much as you can the trainings of common and uncommon going for refuge.

Third is the taking of bodhisattva vows. Thinking, “I will place all sentient beings in unsurpassable enlightenment,” {63} take the flowers and hold your palms together. Repeat after me:

“Master and all buddhas and bodhisattvas dwelling in the ten directions, please heed me. I, named *so-and-so*, through the virtuous roots created by me in this life and in lifetime after lifetime from the nature of generosity and the

nature of morality and the nature of meditation, as well as encouraging those deeds and rejoicing in those deeds, just as those past tathāgatas, the conquerors, the genuine perfect buddhas, and the bodhisattvas dwelling on the high grounds aroused the unsurpassable, genuine, perfect mind of awakening, in that way, I, named *so-and-so*, also arouse the unsurpassable, genuine, perfect mind of awakening from this time forward until such time as the essence of awakening is experienced. Those sentient beings not emancipated I will emancipate. Those not liberated I will liberate. Those not reassured I will reassure. Those not completely beyond misery I will take beyond misery.” (Repeat three times)

Thus you have obtained the bodhisattva vows. Therefore, from now on, train in remembering the mind of awakening, increasing it more and more, never thinking of abandoning sentient beings, endeavoring to gather the accumulations, and relying on the four white dharmas while rejecting the four black dharmas.

That was the arousing of the mind of awakening in common with the sutras. Now for the uncommon [method] for arousing the awakening mind based on the tantras, there are four parts. {64} First, taking the vows. Think that you are taking the uncommon Mantra sacred pledges and vows, and repeat after me:

“Master and all buddhas and bodhisattvas dwelling in the ten directions, please think of me. I, named *so-and-so*, from now until reaching genuine, perfect awakening,
just as the lords of the three times

gave rise to the supreme mind of awakening
that definitely causes genuine awakening,
I too will give rise to that holy thought.
From this point forward I adopt
the vows of buddha yoga,
the disciplines of those vows
subsumed in the virtuous dharmas,
and the three disciplines that effect the welfare of
beings.

From this point forward I adopt
the vows of buddha yoga:
the Buddha, dharma, and sangha,
those unsurpassable Three Jewels.
I adopt the genuine itself:
the mudras of vajra and bell
of the supreme, great vajra family.
I will always give the fourfold generosity
in the six times of every day,
as the pleasing sacred pledge
of the supreme jewel family.
I will hold all holy dharmas
that were spoken by the Buddha,
the three vehicles, outer, inner, and secret,
in the great, supreme lotus family.
I will hold as extremely holy
the acts of offerings
and the vast vows without exception
in the great, supreme action family.”²
(Repeat three times)

Thus you have obtained the mind of awakening in Secret Mantra. Therefore, from now on, train in all of the root and branch sacred pledges. {65}

Actual Empowerment

Then the actual empowerment conferral. Visualizing whatever offerings there are to the guru, do the mandala offering. In order to request the blessings, repeat this supplication after me:

“From this time on
I will accomplish all welfare of beings,
just as you, the Sugata, command.
Please grant your blessings.”
(Repeat three times)

With the repetition of the supplication three times, a stream of elixir emerges from the mouth of the visualized guru Mañjushrī, Lion of Speech, and enters your cranial aperture, cleansing and purifying all stains. Again, light rays from his heart in the form of fire emanate and burn and purify sentient beings' negativities and obscurations and the bodies and speech that arise from them. They are scattered by a wind that arises from his nostrils and disappear. Rest for a moment within the state of emptiness. Then, imagine that instantly you yourself become the form of Mañjushrī, Lion of Speech. Then this tormā itself is also the guru in essence in the form of Mañjushrī, Lion of Speech. As it [is placed] on top of your head, imagine many colored light rays arising from his Body and dissolving into your body. The blessings of Body, Speech, and Mind enter your body, speech, and mind.

With swirling incense and the sound of the music, place the torma on their heads while saying:

namo Holy root and lineage gurus, yidam deities of the mandala, buddhas, bodhisattvas, and oceanic hosts of heroes, *ḍākinīs*, and avowed protectors in general, and in particular Guru Mañjushrī, Lion of Speech, please bestow your blessings right now on these vajra disciples. *oṃ vāgiśvari muṃ / jaḥ hūṃ vaṃ hoḥ* Through this empowerment conferral, physical negative actions and obscurations of the body are purified, and your body and all appearances {66} become the deity's Body of inseparable emptiness and appearance, like a reflection in a mirror. This is the vase empowerment.

Then think that the torma deity melts into the essence of great bliss, and taste the torma dough. That purifies the negativities and obscurations of speech, and clarity-emptiness arises in the mind. This is the secret empowerment.

The elixir that was tasted fills the body and purifies the negativities and obscurations of the mind. The timeless awareness of bliss-emptiness blazes. This is the timeless awareness [based on] wisdom empowerment.

Right within that state, in the total concentration of body and mind, utter *phaṭ*. Arouse pure awareness suddenly from the foundation. Gaze nakedly with unblinking eyes. Rest confidently in awareness without an object of focus. Rest in equanimity, letting go of the growing clarity. When you meditate like that, mentally let go of the antidotes of meditative stability. With that, past consciousness is blocked, future consciousness won't arise, and present pure awareness is naked, transparent, and bare—the

brilliance of innate radiance. This is mahāmudrā, free of intellect. To recognize that unsupported bare awareness, maintain loosely in nonmeditation and rest confidently. That will purify the subtle obscurations of the three doors and will become the recognition of mind itself in its natural disposition. This is the fourth empowerment.

Now that the empowerment conferral of the essential meaning of mahāmudrā in the Ma system has been completed, offer a mandala in gratitude. And to make the aspiration to apply such virtue to unsurpassable awakening, repeat after me:

“I arouse the mind of supreme awakening.
I invite all sentient beings to be my guests.
I will engage in the good, pleasing conduct of
bodhisattvas
and attain buddhahood for the benefit of beings.”

Again make offerings and praises. {67}

om

Whatever was excessive or absent,
whatever I have forgotten,
I ask forbearance from you, lord,
the lord of embodied beings.

Repeat three times to confess mistakes. Do the [prayers for] departing and gathering of the mandala, and adorn the end with prayers of dedication and auspiciousness.

10. EMPOWERMENT OF THE GURU'S BLESSING IN THE SO SYSTEM¹

oṃ svasti

From the middle transmission, this is the torma empowerment of the guru's blessing in the So system. Place a round torma surrounded by four attendant [tormas] on the opening of the mañji in the center of the four-petaled lotus mandala. Set up a skull of elixir, and [place] whatever offerings there are around the edges. After first doing the refuge, mind of awakening, and four immeasurables, cleanse with *oṃ svabhāva...*(etc.).

From within emptiness, on a lotus-moon seat in the center, circumscribed by an impenetrable protection circle, oneself is the Great Compassion Lord, white, with one face and four arms. The first two hands are held with palms together, and the lower two hold a crystal rosary and the stem of a white lotus. He sits with legs in full vajra posture, adorned by ornaments of silk and jewels. The letter *hrīḥ* is in the center of a four-petaled lotus in his heart, surrounded by the mantra string. Light rays emanate from *hrīḥ* and invoke Lord Avalokiteshvara from Mount Potalaka, surrounded by the assembly of buddhas and bodhisattvas. *vajra samājah*

Offer with:

oṃ vajra arghaṃ pratīccha svāhā (and likewise)...
*pādyam...puṣpe...dhūpe...āloke...gandhe...
naivedye...śabda...*

Praise with:

hrīḥ. Unsullied by the faults of cyclic existence,
a wish-granting tree for the three worlds, {68}
holding a white lotus in your left hand—
homage to the holder of knowledge mantra.

The awareness being becomes one with the pledge
being with *jaḥ hūṃ vaṃ hoḥ*. Light rays emanate
from the *hrīḥ* syllable with its mantra string in one's
heart. Appearance, sound, and mental movement
arise as the dynamic play of deity, mantra, and
timeless awareness.

Imagining that, repeat *oṃ maṇi padme hūṃ* as much as
possible.

Then, with no frame of reference regarding the tormā
in front, there appears in the sky directly above you a
fully blooming four-petaled lotus with a lotus-sun-
moon seat on a jeweled throne in its center. Upon
that, one's own root guru is inseparable from
Venerable Indian Dampa. He is dark brown in color
with a reddish cast, naked and totally blazing with
charisma. He wears a cotton yoga skirt (*ang rag*) and
bone ornaments and holds a vajra in the right hand
and a bell in the left. He looks with the yogic gaze of
suppressing apparent existence with splendor.
Around him on the four lotus petals Shākyamuni is on
the right, Mañjuśrī on the left, Avalokiteshvara in
front, and Vajravārāhī in back, all surrounded by the
lineage gurus, buddhas, bodhisattvas, heroes, dākinīs,

dharma protectors, and guards, as thick as clouds. In his head is *om*, in his throat *āḥ*, and in his heart *hūṃ*. Light rays emanate from *hūṃ* and invoke the mandala of timeless awareness with *vajra samājah*. They dissolve into one with *jah hūṃ vaṃ hoḥ*.

Cleanse and purify the offerings with *raṃ yaṃ khaṃ*.

From within emptiness comes a precious vessel from *om*, and in that the offerings substance from *āḥ*, the play of the elixir of timeless awareness, is increased to fill space by *hūṃ*.

om āḥ hūṃ (Repeat three times)

Whatever offerings are to be found—
outer, inner, secret, and suchness—
in the immeasurable, oceanic infinity,
and my own body and enjoyments
and virtuous things of the three times, {69}
I offer to the root and lineage holy gurus
and to the victorious ones and their heirs.
Please accept and grant your blessings.

Offer with *om vajra arghaṃ prātīccha svāhā...*(etc., to) ...
śabda. Praises:

The one whose mere recollection
totally clears up samsara's flaws,
who causes unsurpassable awakening—
homage to the excellent guru.

A stream of great compassion elixir falls from the root guru's heart. It dissolves into oneself and all sentient beings, and purifies physical, verbal, and mental negativities and obscurations. The blessings of the

guru's Body, Speech, Mind—the epitome of vajra timeless awareness—enter the mindstream.

*oṃ āḥ hrīḥ guru dharmakāya siddhi hūṃ / oṃ āḥ
hrīḥ guru
saṃbhogakāya siddhi hūṃ / oṃ āḥ hrīḥ guru
nirṇāṇakāya
siddhi hūṃ*

Recite as much as possible, and afterward do the supplication:

I supplicate the root and lineage holy gurus. Please bless me and all infinite sentient beings with the realization of the meaning of stainless pure awareness.

Then the disciples cleanse, prostrate, and take their seats. Put out the preliminary tormas and set the boundaries, and then do the refuge, awakening mind, and dharma explanation as appropriate.

Of the three transmissions of the Holy Dharma Pacification of Suffering, this is called the middle transmission that Venerable Indian Dampa taught to his three principal heart sons: Ma, So, and Kam. Here we are concerned with the teachings bestowed upon So Gendun Bar, which is known as the So system (*so lugs*). Of the two instructions of ripening and liberating, this is the conferral of the torma empowerment of the guru's blessing in the manner of a ripening empowerment. Now that the master's acts are done, {70} your first act is to offer a mandala. Then, place your palms together filled with flowers and repeat this after me:

“All-knowing embodiment of timeless awareness,
in order to completely purify the wheel of existence,
today I request the kindness of the master
to give me this precious explanation.”

(Repeat three times)

Then, in the sky in front, the root guru inseparable
from Venerable Indian Dampa surrounded by the
lineage gurus, buddhas, bodhisattvas, and an oceanic
host of avowed protectors manifests. Think, “In your
presence, guru and Jewels, you know whatever I do,”
and repeat this after me:

“From now until reaching the essence of awakening,
I go for refuge in the three: guru, yidam, and ḍākinīs.
I go for refuge in the three: Buddha, dharma, and
sangha.

I go for refuge in the three: view, meditation, and
conduct.”

(Repeat three times)

With firm altruistic mind to accomplish a great surge
of others’ welfare:

“Just as the lords of the three times
gave rise to the supreme mind of awakening
that definitely causes genuine awakening,
I too will give rise to that holy thought.”

(Repeat three times)

With the special fields of accumulation before you,
repeat after me to gather the accumulations:

“In the nonduality of referential or nonreferential,

homage to the guru, one's own awareness.
In the inseparable unity of offering object and act,
I offer to the perfectly pure dharmakāya.
In the absence of accepting or rejecting afflictions
and awareness,
I confess all negative acts within stainless pure
awareness.
In primordial buddha without intellectual
contrivance,
I rejoice in maintaining without restraint or release.
In dharmakāya's expanse of mind itself, pure since
forever, {71}
turn the dharma wheel of genuine, effortless
recollection.
In encountering happy, sad, or other circumstances,
please remain; do not pass beyond meditation.
Pure virtue without reference to the three spheres
is dedicated to great awakening without ascribing
attributes.
The perfection of all actions in the nonaction of acts—
may the flow of phenomena's unembellished nature
continue.”
(Repeat three times)

Repeat this supplication after me with such devotion
that you are moved to tears and your hairs stand on
end:

“In a state of only lucid clarity in all equipoise and
postmeditation,
nothing at all arising and nothing whatsoever
blocked,

possessed of twofold knowledge, precious lord of
migrators—
I supplicate the kind root guru.
Bless me with the realization of stainless awareness.”

Main Part

Those were the preliminaries for the empowerment. Now for the main part, imagine that the torma in front is the root guru inseparable from Venerable Dampa Sangye. He is ablaze with supreme charisma, sitting on the complete fourfold seat in the center of a four-petaled lotus. To his right is Shākyamuni, to his left Mañjushrī, in front Avalokiteshvara, and in back Vārāhī, with all the lineage gurus, buddhas, bodhisattvas, yidams, ḍākinīs, and guards all around. Repeat this after me:

“*Kye!* Dampa, all venerables, please heed me.
Root and lineage gurus, yidam deities,
buddhas and bodhisattva assembly,
heroes, ḍākinīs, dharma protectors—
Bless me by conferring this empowerment.”

Through the supplication, you instantly take on the form of noble Avalokiteshvara with four arms. The torma on your head is the presence of an immensity of three roots and victorious ones. {72} Generate intense, longing devotion toward them and supplicate. Light rays of various colors emerge from all body parts of the visualized torma deity. They melt into all of your bodies and purify all sickness, spirits, negativities, and obscurations. Imagine the blessings

of Body, Speech, and Mind and spiritual powers falling like rain and entering your mindstream.

Circulate the incense and play the music while placing the torma on their heads.

hūṃ

Root and lineage gurus, yidam deities,
buddhas and bodhisattva assembly,
heroes, ḍākinīs, dharma protectors,
pay attention here with love and compassion.
Please confer empowerment and blessings
on these fortunate, noble disciples.
Rain down supreme and common powers
and make them realize stainless awareness.

oṃ āḥ hūṃ hrīḥ guru siddhi abhiṣiṅca hūṃ

The conferral of empowerment purifies physical negativities and obscurations, and your body becomes the deity's rainbowlike form. This was the vase empowerment. You have been empowered in the four enlightened activities.

Then, in your body visualized as Avalokiteshvara, below the navel where the three channels come together, meditate on a red thumb-sized vajra marked with *hūṃ*. By holding the joining of winds (*rlung kha sbyor*), imagine that the vajra quivers and immeasurable *hūṃ* syllables emanate from the *hūṃ* at the center and travel up through the central channel and out the cranial aperture where they become innumerable ḍākinīs. At that time, a stream of elixir flows from the torma visualized as the deity. Imagine that you taste it.

Give the elixir. {73}

om āḥ hrīḥ guru siddhi abhiṣiñca hūṃ. By your tasting the elixir, verbal obscurations are purified and the secret empowerment is complete. You have been empowered to meditate on the channels and vital winds.

Then the host of *ḍākinīs* that came from your cranial aperture present the guru on your head with clouds of outer, inner, and secret offerings, such as flowers and so forth. The guru smiles with great pleasure. White, red, and blue elixir radiates like light rays from the guru's three places. It melts into your three places and fills and pervades your body and mind with vibrating bliss that is the essence of coemergent great bliss.

Enhance the experience with incense and music.

With that, the mental obscurations are purified and the timeless awareness [based on the] wisdom empowerment is complete. You are empowered to meditate on the timeless awareness of coemergent bliss-emptiness.

If, in that way, the experience blazes up, then have them maintain that very [experience] for a while. Afterward, through relaxing into that state, the meditative absorption of nonthought will arise automatically. In that, do the introduction:

Oh! Right now what are you recalling in your consciousness? What did you recall before at the time of blessing? To recognize that, you look and looked. Each time, no thoughts at all were moving in your mind. If an [experience of] open, bare, clear awareness appeared, that itself is the natural, lucid clarity of mind itself, or the stainless reflexive

awareness called dharmakāya mahāmudrā. Thus remaining in that pristine clarity of consciousness without mental engagement, you have indeed entered the mandala of the guru's pristine mind. *Emaho!* That consciousness without mental engagement is precisely the very lucid clarity of stainless awareness. Knowing that produces certainty. After entering the inner mandala, you are empowered in the meaning of phenomena's nature. The *Tantra of Corpse Cremation* states: {74}

To anyone for whom this emptiness is suitable,
to that one everything is suitable.
When emptiness is realized,
all empowerments have been conferred.²

And from *Samvara Origin Tantra*:

The citadel of lucid clarity is attained.
Glorious Heruka genuinely abides.³

That purifies the obscurations of habitual imprints and completes the precious word empowerment. You have been empowered to directly realize the meaning of mahāmudrā's lucid clarity.

Thus you have obtained the four empowerments of the meaning of the guru's heart mandala, and the four obscurations are purified. You can meditate on the path of unity. They plant the special ability to engage the resultant state of Vajradhara. Again, in order to stabilize that, devotion to the tormas deities dissolves them into light and they each dissolve into themselves. Rest evenly in the state of the inseparability of their Body, Speech, and Mind with your own body, speech, and mind.

Within that state, recite the fifty letters of akṣha.

Always remain aware that all phenomena of appearance, sound, and recollection are the play of the guru's Body, Speech, and Mind.

Then take the sacred pledges with "Whatever the master commands...(etc.)" (*gtso bos ji ltar...*). Have the disciples offer the mandala in gratitude. Do the dedication and the concluding rituals as before. Understand how to arrange it. May it flourish.

11. SUBSEQUENT AUTHORIZATION RITUAL FOR THE PERFECTION OF WISDOM IN THE KAM SYSTEM¹

om svasti

The Kam system (*skam lugs*), third of the middle transmissions, concerns instructions on the perfection of wisdom, so it obviously does not depend on opening the dharma door of empowerment. However, the custom of the gurus has been to bestow a subsequent authorization ritual of the Mother, Perfection of Wisdom, one of the five deities in the first transmission. To do so, sprinkle saffron water on the platform and draw there an eight-petaled multicolored lotus with a full-moon mandala marked by a yellow syllable *dhīḥ* at its center. {75} Set out a white torma and whatever offerings are good. Sit down on a comfortable seat and imagine:

Light emanates from the *dhīḥ* in one's heart and awakens the Great Mother surrounded by buddhas and bodhisattvas in the sky in front.

Then do the usual confession with "I go for refuge in the Three Jewels"...(etc.) (*dkon mchog gsum la bdag skyabs mchi...*) Then purify in emptiness both mandalas of the self and in front with *om svabhāva...*

From within emptiness, both oneself and the one in front appear with a lotus arisen from *paṃ* and a moon from *āḥ*. On that is a yellow syllable *dhīḥ* from which

light emanates. It makes offerings to the noble ones, accomplishes the welfare of sentient beings, and gathers back in. Then it completely transforms into the form of the Mother, Perfection of Wisdom, yellow in color, with one face and two arms. Her right hand makes the mudra of dharma teaching and on the left side holds the stem of a blue utpala with a scripture volume. She is adorned by a shawl and dress of fine silk, and by Akṣhobhya on her head, resting on the crown of her hair. A yellow *dhīḥ* stands on a moon in her heart. Light emanates from it and invokes her awareness-being likeness to the sky in front *vajra samājah*. (Offer with) *oṃ vajra puṣpe pratīcca svāhā...* to...*śabda. jah hūṃ vaṃ hoḥ* and she dissolves inseparably into oneself and the front visualization pledge being. Both oneself and the one in front are marked with *oṃ* at the top of the head, *āḥ* at the throat, and *hūṃ* at the heart. At the hearts of the self and the one in front, the syllable *dhīḥ* rests on a moon in the heart, surrounded by the mantra string. Light from one's own heart evokes the mind of the front visualization. Light from that gathers all the excellent wisdom of samsara and nirvana, which all melts into oneself, clearing away any stains of unknowing. {76}

Imagine that and recite *dhīḥ śrutismṛti vijaye svāhā*. At the end, cleanse and purify the offering tormas. Bless with the three seed syllables. Offer with *oṃ vajra puṣpe pratīcca svāhā...* to...*śabda*. Praise with “Unutterable, unimaginable, inexpressible...” (*smra bsam brjod med...*). Add *akāro...* to the torma's own mantra and offer it. Supplicate with:

Please grant all spiritual powers without exception to me and all sentient beings.

Then the disciples cleanse, prostrate, and take their seats. Arouse awakening mind and give the appropriate dharma explanation.

Now, of the three systems of Ma, So, and Kam in the middle transmission, here we are concerned with the Kam system of instructions on the perfection of wisdom. Before establishing them, according to the gurus' custom, we will accomplish the profound subsequent authorization ritual of Lady Perfection of Wisdom. Of the two parts, the master's practice ritual has been done and now for your first act, offer a mandala. Hold your two palms together filled with flowers, and repeat this after me:

“The stains of afflictions totally eliminated,
resounding with the sound of pleasant speech,
a treasury of precious, holy dharma—
guru, please bestow this on me.”
(Repeat three times)

Then from your nonreferential state, Great Mother appears from *dhīḥ* on a moon and lotus. She is yellow in color with the dharma-teaching mudra and holding an utpala with a scripture volume. At her heart, the moon is marked with the yellow syllable *dhīḥ*. Light rays emanate from the master's heart. They strike the mandala of the front visualization, causing the moon with its mantra seed syllables in the Great Mother's heart to divide into two, the way the flame of one candle divides to a second one. That dissolves into the *dhīḥ* syllable in your heart. {77} Imagine that the Great Mother's Body, Speech, and Mind become inseparable from your body, speech, and mind.

Emptiness and compassion, Great Mother's Body.

Inexpressible perfect wisdom, Great Mother's
Speech.

Radiant timeless awareness, Great Mother's Mind.

May this excellent practitioner thus transform.

Scatter flowers and ring the bell.

A mantra string emerges from the mouth of the front visualization. It enters your mouth. Imagine that it dissolves into the syllable *dhīḥ* at the heart, and repeat after me:

“dhīḥ śrutismṛti vijaye svāhā” (Repeat three times)

While tossing flowers toward the mandala, repeat this:

“Transcendent Conqueror, I accept.

Please be my patron.”

After being blessed by this same flower, imagine it offered to the top of your heads. Transcendent Conqueror, you bestowed this. Now please be their patron.

Then take the sacred pledges by saying, “Just as the master commands...” (*gtso bos ji ltar...*) and offer a mandala in gratitude. Do the dedication and the concluding rites as before.

This was the chapter on the torma empowerments and subsequent permissions of the three systems of Ma, So, and Kam in the middle transmission, from the *Holy Dharma Pacification of Suffering to Be Accomplished by Reading*. May it spread and flourish.

Later Transmission

12. EXTENSIVE EMPOWERMENT IN THE FIVE PATHS BY MEANS OF THE BOOK IN DAMPA KUNGA'S SYSTEM¹

om svasti / namo guru śrīvajradākinī bhyaḥ

Now, from the later transmission, this is the system of Bodhisattva Kunga called the Practice Cycle of the Immaculate Drop (*Dri med thigs pa phyag bzhes skor*), the main [teaching of] the Holy Dharma Pacification of Suffering. The empowerment of the five paths that ripen those not ripened is conferred with the Book (*glegs bam*). A master who has received empowerment and completed the approach stage (*bsnyen pa*) according to counting, duration, or signs, who wishes to accept worthy disciples, should first endeavor in the prelude (*sta gon*) of *Ālikāli*. {78} Construct [the mandala] out of gold, copper, and so forth; alternatively, it is acceptable to draw with something like gold or silver on an appropriate base. Write the four sets of the sixteen vowels (*ālī*), the five phonetic sets [of five] (*sde pa lnga*; Skt. *pañcavarga*), the [four] semivowels (*mthar gnas*; Skt. *antaḥstha*), and the spirants (*dro ba*; Skt. *ūṣman*) *śa ṣa sa* and *ha kṣa*—twelve sets. On an auspicious date under the Delta Cancri constellation (*rgyal*; Skt. *puṣyā*), do the one hundred eight consecrations. Then, in an isolated place, gather the necessary items. On the mandala that is on a nice platform in front of you, mix the fifty syllables with barley and pour it into a proper skull cup, placing it [on the platform]. Place wheels² with yarn in the four corners. Repeat *om āḥ hūṃ hrīḥ guru siddhi abhiṣiṅca*

hūṃ four hundred thousand times—that is the [stage of] approach.

Then, once you have gone to an isolated place where there is no sound of human voices, put another skull cup in that skull cup. Then cover that with another skull cup, all tied with red silk. Place it on the surface of a mirror, with the wheels all around. Repeat *oṃ āḥ hūṃ hrīḥ guru siddhi phala / śāntiṃ / puṣṭiṃ / pāśaṃ / karma / kuru hūṃ* two hundred thousand times. That is the [stage of] accomplishment.

Then that skull cup itself is the wisdom consort—one's own mudra or an undefiled girl. If those are not available, take it with your left hand and place it on a dharma source drawn with menstrual blood and sindūra (vermilion) on the mandala in front. Bless that place as a charnel ground and meditate. Repeat *oṃ āḥ hūṃ hrīḥ guru pramaṇaye jinamaitri bhuhu kuru hūṃ* one hundred thousand times. That is the [stage of] enactment (*las sbyor*).³

Then, starting with your head, repeat *oṃ āḥ hūṃ hrīḥ* four thousand times, and do the same for the point between the eyebrows, larynx, heart, navel, and genital area, doing a thousand mantra recitations at each place. That is the taking of spiritual powers (*dnegos grub len pa*). {79}

Then do the offerings, praises, tormas offerings, and auspicious verses to what has been placed in front. By so doing, one gets the name of Great Mighty Yogin. Additionally, to become endowed with capabilities and have the confidence of being a guru, it is said to be appropriate to supplement the approach stage.⁴

In that way, after you have properly finished your own acts, the karmically endowed disciples [should have] four attributes: devotion to the guru, faith in the Jewels, wisdom, and great compassion. Of the three levels of disciples, now the first one is the ripening of people of dull faculties.

Empowerment for Those of Dull Faculties

Of the five empowerments, the first is the mind-training empowerment. On an astrologically calculated auspicious day, in a pleasant isolated place without obstructions, sweep away the dust of the dwelling place. Request the guru and Jewels to take their seats on the well-arranged thrones. In front of the guru, spread red cloth that has come from the hands of a brahmin or pure monk or from a charnel ground. On that, place the Perfection of Wisdom Book, and heap on it white rice or excellent grains (not less than eight measures) so as to manifest the shape of the Book. On the wall above, (with white powder of grains, etc.) draw (a crook) like an elephant's trunk, (two *shad* lines) like the straight horns of an antelope, (two fruit pits) like full moons, (two lines with heads) like shooting comets, (two round eyes) like the rising sun and moon, and fivefold ālikāli like a small text.⁵ Within the lines, spread around consecrated cards (*byang bu*) inscribed with the fifty akṣha [syllables] written with precious substance. Inside that, set out a proper skull cup filled with excellent beer. {80} Put in elixir pills. Add bits of excellent molasses and cover it with red silk. Upon that, arrange the canopy of the victors' Mother, with the goddess or [the representative] syllable *a* facing toward oneself. There is a tradition of performing it with a structure. Around the Book, draw an eight-petaled lotus using white powder of grain or barley and imagine that as the eight charnel grounds. On top of all that, put up the torma for the direction protectors, the "great meat" for the dākinīs, protection cords for the ground masters, and garlands for the adepts, and think of them as charnel-ground articles. Put whatever offerings there are all around. Set up drangye torma⁶ for the four activities: white and round in the east, yellow four-cornered in the south, red half-moon in the west, and black three-cornered in the north. Furthermore, arrange the four ornamented tormas

of the mandala offerings and whatever food and drink is good for the feast provisions. Then sit down on a comfortable seat. Cleanse the preliminary torma with *raṃ yaṃ khaṃ*.

From within emptiness appears a jeweled vessel from *oṃ* and within it elixir of timeless awareness from *āḥ*. It is expanded to fill all space by *hūṃ*.

Repeat *oṃ āḥ hūṃ* three times to dedicate the torma.

I offer to the ten direction protectors and virtuous ground masters. Support me with helpful and happy minds. All evil-minded obstructors with perverse views and misleading forces—be satisfied by this torma and don't stay here. Go somewhere else.

Throw out the torma, saying,

oṃ vajra rakṣa rakṣa hūṃ phaṭ. The vajra ground is filled with the fence, tent, and canopy blazing with the fire of timeless awareness that nothing whatsoever can destroy. Imagine that light rays from your heart awaken the field of accumulation in the sky in front. {81}

Going for refuge:

With the wish to liberate all migrators,
I always go for refuge
until the heart of awakening
in the Buddha, dharma, and sangha.
(Repeat three times)

Arousing the mind of awakening:

With wisdom and compassion,
diligently for the welfare of sentient beings
I arouse the mind of supreme awakening
with the buddhas before me.
(Repeat three times)

May all sentient beings have happiness.
May they be free of all suffering.
Without ever being parted from happiness,
may they rest in supreme equanimity.
(Repeat three times)

Gathering the accumulations of merit:

namo
Guru, Jewels, yidam deities,
hosts of dākinīs and protectors,
I prostrate with a faithful mind.
I present actual and mentally emanated offerings.
Whatever negative actions I have done
I confess each and every one.
Whatever bodhisattva deeds helped sentient beings
I rejoice in all of them.
For however long samsara remains,
I supplicate you not to pass into nirvana.
All lords possessing great compassion,
I implore you to turn the dharma wheels.
Whatever virtue is collected by migrators
I dedicate to awakening.
(Repeat three times)

Gathering timeless awareness:

All phenomena are purified in emptiness with *svabhāva*...

In this root [text], it is explained that one should visualize oneself as whatever deity and do the recitation. However, in practice, one meditates on Nairātmya and does that empowerment.

From within emptiness, inside the vajra tent structure that is completely surrounded with the blazing fire of timeless awareness, {82} there is a four-sided palace with all the perfect characteristics situated in the center of a crossed vajra on a lotus and sun. Inside that, on a lotus-sun-corpse seat, the letter *aṃ* completely transforms into yourself as Venerable Vajra Nairātmya, black and with one face and two arms. Her right hand brandishes a ritual dagger at the sky and her left holds a blood-filled skull cup to her heart, with a khaṭvāṅga in the elbow. She has three eyes and her face expresses fierce laughter, with her canine teeth slightly bared. Her yellow hair swirls upward. Her naked body is adorned by the five symbolic ornaments⁷ and playfully exhibits the nine modes of dance. She stands with right leg contracted and left leg straight in the midst of a blazing mass of fire. The epitome of all buddhas' three vajras: *oṃ* is at the head, *āḥ* at the throat, and *hūṃ* at the heart. Light rays from the *hūṃ* at the heart invoke the identical awareness being with *vajra samājah*. Awareness being and pledge being become a single value with *jah hūṃ vaṃ hoḥ*. Again light rays from the heart invoke the empowerment deities with *vajra samājah*. Supplicate with *oṃ sarva tathāgata abhiṣiṅca tu maṃ*. Five mothers that arose from the hearts of the father-mothers of the five families carry vases full of liquid bodhichitta and confer

empowerment with *om̐ sarva tathāgata abhiṣekata samaya śrī hūṃ*. The extra liquid overflows onto your head and becomes crowning Vajrasattva. Light rays emanate from the letter *aṃ* surrounded by the mantra string that rests on a sun in your heart. Think that it purifies all the animate and inanimate world as the pure wheel.

Recite *om̐ āḥ aṃ svāhā*. When you tire of that, cleanse and purify the offerings. {83}

From within emptiness, the vast and wide offering vessels arise from *om̐*. The offering substances produced by the melting of the syllable *āḥ* arise as the music of desirables with the nature of elixir. They become offering clouds of increase without object, time, or measure by the syllable *hūṃ*.

Bless with *om̐ āḥ hūṃ* seven or three times.

[Imagine the goddesses emanated from your heart making offerings.]⁸

I offer to the Venerable Transcendent Mother
whatever offering substances are found
in the immeasurable ocean of worlds
and what I have respectfully displayed here.
om̐ nairātmyā saparivāra arghaṃ pratīccha svāhā
(likewise add:)...*pādyam...puṣpe...āloke...gandhe...
naivedye...śabta...*

Present the inner offerings with the three seed syllables.
Then the praises:

Body emanated from the pure stainless realm,
sublime illusory form bearing elegant attire,

Lady totally adorned by magnificent dance,
I praise your pure Body that enchants migrators.

Supreme speech emanated from the ineffable,
echoed sound, the nondual essence of sound and
emptiness,
placing all migrators on freedom's path to happiness—
I bow respectfully to your pure stainless Speech.

Compassion's light radiating from the realm of
nonthought
to liberate by ultimate methods those to be tamed,
you possess the best of myriad, immeasurable qualities.
I bow to your supreme Mind with its qualities and
activities.

Then cleanse the feast substances with *raṃ yaṃ khaṃ* and
purify with *svabhāva*....

From within emptiness, a vase and wide skull cup
from *āḥ* and within it the accumulation substances
from *oṃ* are the nature of the five elixirs. The elixir of
timeless awareness is invoked by *hūṃ* and melts into
[the skull cup]. Imagine that it arises in the forms of
any desirables at all.

Bless by saying *oṃ āḥ hūṃ* three times. {84} Then for the
blessing of the Book, say *jaḥ hūṃ vaṃ hoḥ* while making the
hook mudra.

The Book of timeless awareness is invoked from the
place of Akaniṣṭha and dissolves [into the one here].

Repeat *oṃ āḥ hūṃ hrīḥ* four hundred times. Again, with the
mantra and mudra repeat the fifty-syllable akṣha four
times.

The forms of the fifty awareness syllables of ālikāli are invoked.

The guru is blessed as the essence of dharmakāya.

Blessing the skull's elixir:

On a moon seat above the elixir, the yidam's seed syllable, white *aṃ*, blazes and emits light rays that invoke the buddha Vajradhara father-mother, inseparable from the guru. "Please ripen these disciples of mine." By so supplicating, imagine that white and red bodhichitta falls from the union of father and mother, filling the skull cup.

Repeat *amṛta hūṃ* four hundred times. Afterward, *oṃ āḥ hūṃ* repeated many times stirs and seals [the contents]. Again, with the mantra and mudra:

The substances of accomplishing the four activities is invoked and dissolves into the drangye torma. *śāntiṃ kuru svāhā / puṣṭiṃ kuru svāhā / pāśaṃ kuru svāhā / rakṣa kuru svāhā*. Think that it becomes the substance for accomplishing unhindered enlightened activity.

Also recite *abhiṣiñca hūṃ*. Then the disciples wash, do prostrations, and take their seats.

Oh! The cause is sentient beings and the result is buddha. Those who wish to attain it must practice the precious, holy dharma. The perfect Buddha recognized that the minds of individuals are not identical and so taught various vehicles. Of those, this is the Great Vehicle (Mahayana). Moreover, of the two [vehicles of] Mantra and characteristics, this mainly presents Mantra. Further, of the four precious classes

of tantra, {85} this is the Highest. Of the three [classes] of that, this is the tantra of the essential meaning. Of the innumerable individuals who have attained the level of an adept by practicing it, this is the system of Dampa Rinpoche. Dampa's dharma employs a general name in a particular way. The general name of the specific dharma is Pacification of Suffering. Within this there are also three [traditions]—the early, middle, and later—of which this is known as the later lineage of Pacification. Of the teachings that were given to the four direction yogins, this is the system of Guru Bodhisattva Kunga. It is an instruction on the perfection of wisdom that is consistent with the Secret Mantra, conferring the root to the mindstream, the essential meaning adorned by the many methods of the greatness of interdependent connections. All the Buddha's doctrine is practiced at once on a single seat. It is called the Practice Cycle of the Immaculate Drop. The explanation has five branches: (1) the branch of the lineage story to inspire confidence; (2) the branch of ripening empowerments for the person not yet ripened; (3) the branch of instructions that produce meditative experiences; (4) the branch of the guru's blessings that produce realization; and (5) the branch of word collections to sever embellishments.

This, now, is the occasion for the branch of ripening empowerments for the person not yet ripened. First offer a mandala in order to request empowerment. (Have them offer the mandala) Then, with your palms held together, full of flowers, repeat after me:

“Lama Rinpoche. Please bless me to attain actual,
perfect,

enlightenment.” (Repeat three times. Then the guru says:)

You all should attain the state of perfect buddha for the sake of sentient beings. For that reason, think that as you request the empowerment conferral of the blessing of ālikāli, the original syllables, and the complete four coemergent [empowerments], {86} you will put them into practice. Now pay attention.

In the main empowerment cycle, after the supplication, the guru makes offerings to the special deity, the feast offering, and the blessing of the Book. Those possessed of the aroused mind of awakening identify the stages of the vehicle and speak of the greatness of the essential meaning.

Thus as it was said, in order to properly put it into practice, do all those supplications as before. Now, arouse enthusiasm in those with the good karma by means of the five especially exalted [attributes]. In putting this Practice Cycle of the Immaculate Drop into practice, there are three yogas present in this realm: First, the yoga of the foundational acts is that the practitioner holds the three levels of vows and perfectly maintains six internal codes of yoga. On top of that, the yoga of the path to follow is the fivefold path of the noble ones and emerges from the straight path of austerity. Ultimately, the yoga of the result free of action is the effortless actualization of the four kāyas of a buddha. In this, there are also five stages of the path.

1. Path of Accumulation

This empowerment today concerns the empowerment and blessing of mind training which causes one to traverse the path of accumulation. This is especially exalted over other empowerment conferrals in five ways.

First, since a Book is set up, it is especially exalted over setting up a mandala. A mandala is merely a support for conferring the deity empowerment on the body, but since the Book confers the dharma empowerment on the mind, it is especially exalted. This has three aspects: the drawing of the form of the Book is the pure realm of the Buddha's three kāyas. Surrounding that, the Book of the meaning of realization is the intentions of the three kāyas. As the back[up], the Book of signifying terms is the enlightened activity of the kāyas [as] the precious teachings. Just the mere sight of such a Book {87} purifies all faults and brings forth all qualities.

Second, it is exalted because syllables are spread on the Book rather than colored powder being spread around on a mandala. Powder does not indicate anything beyond the radiance of the five awarenesses, whereas the seed syllables are the seeds that produce actual timeless awareness within the mindstream. They are the genuine path process, the face of the sugata, the root of all samsara and nirvana, and the path that is sufficient by seeing them.

Third, it is exalted because the setup involves placing the bhaṇḍha on top of the Book rather than setting up a vase on top of a mandala. A vase is newly fashioned by a craftsperson from a substance to hold water and is merely an item that acts as a representation of the sugatas. A bhaṇḍha is a naturally occurring, spontaneously present precious wish-fulfilling gem. The elixir of bodhichitta that is poured inside it is the pledged substance that pleases all the sugatas. It is the nectar sufficient to hold, the single substance that fulfills sacred pledge.

Fourth, it is exalted because the Book is the principal one with which the guru confers empowerment, rather than with the deity of the mandala as the principal. A deity does not really cut through mental misconceptions, whereas the guru truly cuts through. A fully realized guru is the creator of all buddhas. An average guru with meditative experience is an emanation of all buddhas. Even the least guru possessed of instructions has the ability to accomplish the enlightened activities of the buddhas.

Fifth, it is exalted because it is conferred by introducing [one's true nature] rather than conferring the four empowerments by methods of chanting. Chanting methods are merely a path of focused meditation based on the general meaning. Introduction [to the true nature] completes the real path. Or it has the liberation power of simultaneous receiving and realizing. The best disciples gain realization right at the time of the empowerment conferral. {88} The average discover the meaning of rootlessness. Even the worst disciples definitely see the essence of awakening mind.

An especially exalted empowerment such as this was not known to other scholars of India and Tibet. It is a special teaching that did not even occur previously in Tibet. With compassion, Dampa Rinpoche perceived the Tibetans to be tamed and took out the heart of the Three Collections (Tripiṭaka) on the outer level, extracted the life force of the four classes of tantra on the inner level, opened the eyes to the essential meaning on the secret level, and released the command seal of the ḍākinīs on the level of suchness. Then for the benefit of future generations, he gave it as a single-person lineage to Guru Bodhisattva Kunga.

The blessing such as this has four great rivers of empowerment. The first is the vase empowerment. The lineage is that of dharmakāya Vajradhara, who gave just such a blessing to sambhogakāya goddess Nairātmya. It is the empowerment conferral in the natural disposition of mind itself [as] the unborn Book. Its unimpeded energy arises as the drawings of realization by the method of unwavering attentiveness. Nairātmya thus blessed nirmāṇakāya Dampa Rinpoche: dwelling in the space seven palm trees high, with her finger she wrote in space the Book of the sky's meaning. She emanated the actual wealth of offerings of Samantabhadra and fully conferred the four empowerments. Nirmāṇakāya Dampa Rinpoche fully conferred the four empowerments on Guru Bodhisattva Kunga by arranging the seed syllables of conch on the Book arrayed with white rice, along with an abundance of offerings. In that manner alone, in succession Guru Bodhisattva Kunga passed it to Khetsun Patsap Gompa, and by him to Gyalwa Tene, by him to Zhikpo Nyima Senge and his brothers, from them to Omniscient Sönam Pal, from him to the Gyalse Kunga Siblings, from them to Tsenden Ritro Wangchuk, {89} from him to Khenchen Tsultrim Penpa, and from him to Drinchen Sangye Önpö. Then from both him and the Gyalse Kunga Siblings' disciple Gyatön Mönlam Sherap, it passed to the Kunkhyen Sibling dharma lords, and from them to Gyagom Dorje Denpa, from him to Jangsem Gyatso Jinpa, from him to Kusum Dechen Lhundrup, then to Khedrup Namka Zangpo, then to Jamyang Paljor Lhundrup, to Khyapdak Paljor Puntsok, to Tsungme Tashi Zangpo, to the great one of Dingri Jetsun Lodrö Tenpa, and he bestowed it on me, [Dharmashrī]. It is a system that is like pouring blessings from one vessel to another.

For you as well, if you practice in this way, the experiences, realizations, path signs, and qualities will arise just like the flame of one candle passes to another. It is indeed a tradition without parallel: the stainless precept lineage, the salt of all practice lineages, the path sufficient to behold, the nectar sufficient to grasp, the vital point sufficient to know, and the lineage sufficient to meet.⁹ Whether old or young in health, sharp or dull of faculty, near or far as individuals—this will benefit. It is appropriate for the poor, the sick, the handicapped, the blind, the old, the young—anybody. It is said that all those who come in contact with these empowerments are fortunate ones. Please think about each of these boons and generate enthusiasm.

The actual ritual has three parts: The first is preparations to ensure that the recipient possesses the threefold vows. For refuge, awakening mind, offerings, dedication, and aspirations, repeat this after me:

“I pay homage and go for refuge to all the holy
gurus. {90}

Please bless me to quickly attain genuine,
complete enlightenment.

Until I awaken, please bless me with the
generation
of unimaginable respect and devotion for the holy
gurus.

I pay homage and go for refuge to all the hosts of
yidam deities.

Please bless me to quickly attain genuine,
complete enlightenment.

Until I awaken, please bless me with the
generation
of unimaginable respect and devotion for the
yidam deities.

I pay homage and go for refuge to all the hosts of
ḍākinīs.

Please bless me to quickly attain genuine,
complete enlightenment.

Until I awaken, please bless me with the
generation
of unimaginable respect and devotion for the
hosts of ḍākinīs.

Gurus, yidams, and ḍākinīs, please consider me. I offer to the guru all the roots of virtue gathered together from the past, the present, and the future. By my having offered this to the guru, may the special intentions of all the precious gurus be completely realized. And may the virtuous roots that come from *that* produce various offerings equaling space, offered before the eyes of the sugatas. And may the virtuous roots that come from *that* be dedicated to all sentient beings in common. With that kind of dedication, may all sentient beings be liberated from the ocean of suffering that is cyclic existence and quickly attain unsurpassable, genuine, complete, precious enlightenment. Until they attain that, may I quickly attain manifest, complete buddhahood and become the guru of all beings without exception. May just that be accomplished.”

(Repeat three times){91}

This excellent going for refuge, supreme arousal of the mind of awakening, making of amazing offerings, dedicating to ensure the benefit to others, and aspirations that ensure the welfare of sentient beings—these five, if done as one's sacred pledge, will produce all experiences and realizations on the five paths. So it is said.

Main Part

Vase Empowerments

The main part of conferring the completely perfect four empowerments has four parts. First, after purifying the physical obscurations, you must obtain saṃbhogakāya buddha. Until that is attained, all phenomena that appear, resound, or are recalled, such as the aggregates, constituents, and sense bases and so forth, are blessed as the guru's Body, Speech, and Mind, along with qualities and activities. Then, in order to train in the pure perception of the six objects, the four vase empowerments based on the seed syllables of the Book are conferred.

First, look with unwavering eyes at the seed syllables indicated by the ritual stick (*thur ma*). Understand that the essence of all appearing form is the guru's Body in the aspect of these syllables and repeat after me.

Place the precious stick on the fifty akṣha sequentially and read it by repetition:

*“a ā / i ī / u ū / ṛi ṛī / li lī / e ai / o au / aṃ aḥ / ka kha
ga gha
ṅga / ca cha ja jha ña / ṭa ṭha ḍa ḍha ṇa / ta tha da
dha na /
pa pha ba bha ma / ya ra la va / śa ṣa sa ha kṣa /”*

That was called the blessing of the ālikāli of appearing form. Through what was the empowerment obtained? It was obtained by repeating after the guru while looking at the seed syllables. How is it recognized? All forms that are seen as visual objects are letters. Letters are recognized as the guru’s form. The guru is recognized as the dharmakāya buddha. What will be the result? All outer appearing objects will arise as introduced.

Second, understand that the essence of all sound is the guru’s Speech {92} in the form of letters and repeat.

Place the ritual stick and then say the akṣha.

That was called the blessing of the ālikāli of resounding sound. Through what was the empowerment obtained? It was obtained by clearly hearing with the ears the speech of the read letters. How is it to be recognized? All sounds that are heard as objects of the ears are letters. Letters are recognized as the dharmakāya guru’s Speech. What will be the result? All outer objects resounding as sound will arise only as vital instructions, the excellent discourse of the Buddha.

Third, understand that the essence of all movement of thought and memory is the guru’s Mind in the form of letters and repeat.

Place the ritual stick and say the akṣha.

That was called the blessing of the ālikāli of mind's recollections. Through what was the empowerment obtained? It was obtained by focusing on the guru's Speech with unwavering attention. How is it to be recognized? All movements of thought and memory are letters. Letters are recognized as the dharmakāya guru's Mind. What will be the result? All thoughts and memories are signs and qualities. They will arise as meditative absorption and the compassion of the Buddha.

Fourth, understand that all appearance, sound, and mental movement is actually one's own mind itself, just the inherent energy of emptiness, and repeat.

Place the ritual stick and say the akṣha.

That was called the blessing of the ālikāli of the genuine meaning. Through what was the empowerment obtained? It was obtained by intense respect and devotion for the guru in addition to unwavering attention. How is it to be recognized? All phenomena of samsara and nirvana are one's own mind. Mind itself is empty since forever. Emptiness is recognized as the dharmakāya. What will be the result? Once the delusion of duality has subsided in its own ground, samsara and nirvana will be liberated as mere designations. {93}

Now, there are three rituals to stabilize the vase empowerments. When the skull cup is placed on top of each person's head three times and the akṣha repeated once, it blesses with the elixir bodhichitta in the manner of seed syllables that leak through the cranial aperture of the skull cup and drip into your cranial aperture. It dissolves into your whole body,

which is the nature of channels. Channels are the nature of letters. Letters abide as seeds of pure and impure self-appearance, so all obscurations of the channels and constituents arise only as pure perception. Through that, the four empowerments of the vase based on the letters of the Book have been conferred.

Secret Empowerments

Now, second, the four secret empowerments will be conferred with elixir. The river of empowerment flowed from both the saṃbhogakāya buddha Vairocana and mother Samantabhadrī to the glorious thirty-six gurus of the heavenly realm of awareness holders. They conferred it on Dampa Rinpoche. After purifying verbal obscurations by this empowerment, you must obtain nirmāṇakāya buddha. Until that is attained, all conceptual thoughts that do not [concern] eating and cooking are conquered. The inner channels and vital winds become workable, and the so-called Body, Speech, and Mind, qualities, and activities—which are the six mighty ones (*maheshvara*)—are blessed as the guru's Body, Speech, and Mind, qualities, and activities. In order to accomplish that, there is the conferral of the four secret empowerments. The guru takes some elixir from the skull cup with the fourth finger and places drops on the disciple's four places. First (placing the drop on the forehead), saying *abhiṣiṅca oṃ* purifies the obscurations of fixation on the ordinary body. You see your body as the Body of the guru and the sugatas. {94} Whatever appears is all blessed to arise as empty appearance free of clinging. That drop of elixir completely transforms into the great bliss

chakra on your head, with the seed of the guru's Body—white *om*—at its center. It remains there inseparable from your own mind—clear white, luminous, and vividly present. When you hold that with unwavering attention, the blessings of the guru's Body will arise continuously.

Introduce with that. Again, place a drop on their throats.

Saying *abhiṣiñca āḥ* purifies the obscuration of the habitual pattern of fixating on ordinary speech. Your speech is blessed to arise as the empty resounding of the guru's and all tathāgatas' Speech. The drop completely transforms into the chakra of perfect enjoyment at the throat, with the seed of the guru's Speech—red *āḥ*—at its center. It remains there inseparable from your own mind—clear, luminous, and vividly present. If you merely hold that with retentive attention, the blessings of the guru's Speech will arise continuously.

Again, place a drop on their hearts.

Saying *abhiṣiñca hūṃ* purifies the obscuration of the habitual pattern of fixating on ordinary mentation. Your mentation is blessed to arise as the empty memory of the guru's and all tathāgatas' Mind. The drop completely transforms into the dharma chakra at the heart, with the seed of the guru's Mind—blue *hūṃ*—at its center. It remains there inseparable from your own mind—clear, luminous, and vividly present. If you hold that with retentive attention, the blessings of the guru's Mind will arise continuously.

Again, place a drop on their navels.

Saying *abhiṣiñca hrīḥ* purifies the obscuration of fixating on ordinary mind. Your mind is blessed to arise as the empty awareness of the guru's and all tathāgatas' Mind. {95} The drop completely transforms into the emanation chakra at the navel, with the seed of the guru's qualities—yellow *hrīḥ*—at its center. It remains there inseparable from your own mind—clear, luminous, and vividly present. If you hold that with retentive attention, the blessings of all the guru's qualities will arise from within you without the need to study.

Now there are three rituals to stabilize those four secret empowerments, as you received in the previous empowerment. They seal all the channel constituents of the body as heroes and heroines and [your body] as the body of bodhichitta, the same as a buddha. All the hosts of deities of the tantra classes now dwell completely within your body. In order to present offerings to them, take three sips.

While giving the elixir say *oṃ āḥ hūṃ*.

As that single substance enters your body, all the gurus, yidams, and ḍākinīs are pleased and sacred pledge is fulfilled. The fathers and mothers join in union, making all the channel constituents warm up and special experience and realization to arise in your mindstream. That was the conferral of the four secret empowerments [with] elixir.

Wisdom Empowerments

Now, third, to confer the empowerments of timeless awareness wisdom based on the introduction to the essential meaning. This has three topics. First, the

source of the root meaning: The supreme emanation body of Buddha Shākyamuni, resting in equanimity through the threefold purity of interdependence, deeply comprehended essential emptiness. The timeless awareness of reflexive awareness dawned from within, and he taught pure interdependence in symbols to his entourage. Noble Avalokiteshvara realized it, Shāriputra questioned, Subhūti requested, {96} and Ānanda summoned the council. The lineage of meaning was passed to Maitreya, by him to Asaṅga, by him to Vasubandhu, by him to Āryadeva, and by him it was given to Dampa Rinpoche.

Second, how will that root be conferred to the disciples' mindstreams? It will be conferred based on three yogic exercises. For the yogic exercise of the body, assume the vajra position of the six dharmas: the legs crossed in [full lotus], the hands placed in the gesture of meditative equanimity, the spine as straight as a golden spear, the shoulders scrunched up like vulture wings, the larynx pressed [down] like a peacock, and the teeth and lips placed naturally. The yogic exercise for speech is to combine the point of the eyes, point of the nose, and point of the mind, then put consciousness at ease and insert the five vital winds into the central channel. All qualities will arise. The yogic exercise of the mind is to discard ideas of wanting to meditate and, once you are convinced that there is no place to settle the intellect in the unsupported consciousness of nonmeditation, confront that immediacy. All of you now rest just so in your own fashion without falling under the power of conceptual thinking.

Three times the guru enunciates that with a drawn-out tone.

Putting that into practice also has three parts: direct placement in order to recognize ordinary consciousness; resting relaxed by relaxation if you cannot abide with that [direct placement]; and entering into meditation while letting go of the experience if you do recognize and abide. Afterward, the experience and realization will become better and better.

Third, assessing the degree of warmth in grasping or not grasping the root. The disciple with the strongest devotion experiences realization at that very time, the way a person is liberated as soon as they wake from sleep. The average understands thoughts as rootless and has genuine virtuous practice. Even the least recognizes that mind's essence is empty since forever and produces excellent meditative absorption. Mind that is not appropriated by thought arises extremely clear and pristine. {97} But for those to whom that does not occur, absorption will gradually dawn and the rootless virtuous practice will be born. Then excellent primordial realization will arise. In short, it is said that in this life, or at death, or in the intermediate state—whichever of those three is applicable—it is impossible not to achieve one's purpose.

Now, there are three symbols to stabilize the meaning of the third empowerments.

First, show the mirror.

Kye! Children of good family, all form that is seen as objects of the eye—from today know that they are like reflections of the arisen forms inside this [mirror].
(Repeat three times)

Thus all form is in fact not truly existent—that is the introduction to appearance-emptiness free of clinging.

Second, snap your fingers three times.

Kye! Children of good family, all sound that is heard as objects of the ear—from today know that they are like this sound of snapping. (Repeat three times)

That is the introduction of all sound as nondual resounding-emptiness.

Third,

Recall the dream appearances that you dreamed previously. *Kye!* Children of good family, all conceptual thoughts recalled in the mind—from today know that they are like last night's dreams. (Repeat three times)

That is the introduction to awareness-emptiness without clinging to the validity of all thoughts of pleasure, pain, and indifference. That was the conferral of the wisdom-awareness empowerments.

Word Empowerments

Now, fourth, to confer the precious word empowerments, the key that opens the door to timeless awareness. The river of empowerment of this lineage flowed from the svabhāvakāya Vajrapāṇi, Lord of Secrets, to the secret ḍākinīs. The secret ḍākinīs conferred the empowerment on Dampa Rinpoche. This is the instruction of enlightenment through a single mantra, the vital point of integrating the four empowerments. The path is the means of attainment

of the four mudras. {98} The profound path is the guru's secret [means of] attainment that conveys one to the approach and accomplishment [stages of] view and meditation. Thus, experiences and realizations, like the mash that rises from the fermenting mold of good grain, arises by itself from within.¹⁰ Now take this scriptural transmission of mind training, the essence of quickly completing the two accumulations and purifying the obscurations to the genuine meaning.

Display the symbol.

The seed syllables of the mantra from the guru's heart emerge from the mouth and enter your mouth. Imagine that they circle your heart, and repeat after me: "*oṃ āḥ hrīḥ guru siddhi hūṃ.*"

Let them touch your rosary [while reciting]. Repeating that three times bestows the scriptural transmission of recitation.

This has four vital points to produce all path qualities. *oṃ*—Since this is the essence of the vase empowerment with five timeless awarenesses, it causes the hosts of yidam deities without limit to arise as various pure appearances. Of the four mudras, this accomplishes the foundational samayamudrā. *āḥ*—Since this is the essence of the secret empowerment with three clarities, it causes the signs of the channels and winds and various qualities to arise. It accomplishes the ultimate dharmamudrā. *hrīḥ*—Since this is the essence of the wisdom-awareness [empowerment] with four ecstasies, it causes the vital drops to be workable and the five constituents to be pristine. It accomplishes the exemplifying

karmamudrā. *hūṃ*—Since this is the essence of the word empowerment with six consciousnesses, it causes the timeless awareness of realization to arise without limit. It establishes the resulting mahāmudrā.

To stabilize these four word empowerments, take flowers from the center of the Book and recite this essence [mantra] of mind training. “As I toss [flowers] on the disciples’ bodies, may this be accomplished.” (Repeat three times)

Then, all of you arouse intense devotion to the guru. Imagine that all the guru’s Body, Speech, and Mind upon the throne pours and dissolves into the disciples’ body, speech, and mind {99} like water into water and completely combines. Blessings occur continually, so the path signs arise quickly. The two accumulations are continuous, so the two obscurations are quickly purified. Struck by the power and ability of compassion, the obstacles on the path clear away. Those are, in fact, taught as the three vital points.

In this way, there are sixteen empowerment experiences and twelve stabilizations in the four empowerments. Those twenty-eight empowerment introductions, which are the main part of the empowerment, are now finished.

Conclusion

Now, the conclusion is the instructions for training in the three trainings. First, the training in the three vows of the practitioner. In Venerable Dampa Rinpoche’s tradition, this is not only just the disconnected promises of vows that you made—you must uphold the three vows of genuine meaning. The

shrāvaka's sacred discipline is to wholeheartedly avoid karmic cause and effect; the vast bodhisattva training is to engage the welfare of sentient beings in whatever you do; and the Secret Mantra sacred pledge is to regard the guru as a buddha. It's important to keep those three pure.

Second, the instructions for keeping the six internal codes of yoga are these: Not to supplicate worldly deities because there is no higher refuge than the guru. Not to request spiritual powers from demons because to raise the spirits is to summon obstacles. Not to hand over your autonomy to anyone because you should love yourself. Not to waste vigor on this life because all nondharmic actions are the root of suffering. Not to raise dirty clothes on the tip of the victory banner because doing conspicuous practice that people see and dogs feel¹¹ [brings] a lot of obstacles. Not to let secrets pass from your lips because to describe your experiential realizations to others is the cause of inhibiting the increase of experience.

Third is the instructions for guarding against the four stains of spilling, leaking, overflowing, and reverting. At the time of mind training, {100} if you lose your attitude of devotion to the guru, it is the stain of spilling, so regard whatever he or she does as qualities. If you mentally forsake the love for sentient beings, it is the stain of leaking, so do not take as real the delusions of sentient beings. If you do not abandon engaging the four activities in a meaningless [way], it is the stain of overflowing, so do not pursue goals for this life. If you elevate your seat without experiencing the taste, it is the stain of reverting, so [develop] the signs on the path and meet bone with rock.¹²

Thus, the five preparations of refuge, awakening mind, offerings, dedication, and aspiration; the four empowerments of the main practice; and the three trainings of the conclusion [convey] the blessings of ālikāli and confer the empowerment of the original letters (*yi ge phyi mo*), called the perfect four ultimate coemergences. This extreme profundity is now indeed finished. Thinking of the incredible kindness, make three prostrations to the guru. Then say, “Such great kindness.”

Concluding Rituals

Of the seven parts in the final rites, this is the sending of torma. [This includes] the transcendent torma (*'das gtor*) of the special deity and [the tormas for] the dharma guards such as the protector Aghora, the four classes of ḍākinī, Aparājita, the great nāga Muchalinda, and so forth, as well as the general torma for the ground masters and so forth. Do each one as in the source texts. For the expressions of auspiciousness, [offer] the four drangye torma as before in the blessings. Partake of the substances of spiritual powers. Do the blessing of the feast substances as before.

The gurus, yidams, ḍākinīs, and hosts of oath-bound guards appear in the sky in front as the field of accumulation *vajra samāya jaḥ*.

Think that that awakens [the visualization]. Sprinkle the select-portion feast torma, and for the general torma say *oṃ guru deva ḍākinī dharmapāla saparivara* adding *akāro...* and again say *oṃ guru...*(etc.) with *gaṇacakra pūja svāhā* for offering the feast. Then the activity vajra (i.e., the shrine master) prostrates to the guru {101} and carries over the substances of method and wisdom (i.e., meat and alcohol)

with crossed [hands] and says *om pūjaḥ svāhā*. Imagining the offering with the five offerings, [the activity vajra] says:

Behold the beautiful substance holy dharma,
of which there can be no doubt.

Consider brahmins, dogs, and outcastes
to be the same nature and partake.

After clearing away discursive thought, the activity vajra presents [the feast]. The guru first does the lotus-round flourish and displays the three-pointed mudra, saying,

Sugatas, sublime dharma,
this is free of desire's stain
and has no stain of duality;
to this suchness I pay homage.

So saying, take [the offering] and with pride of being the deity, say *om āḥ hūṃ*. Take in your fingers the feast substance that has become elixir and, thinking of the goddesses, say *om amṛite hūṃ*. Imagine offering to the deities of the body, and partake of the feast. Then gather the leftovers, and with *om āḥ hūṃ* imagine that within the container of precious material the contents melt and become elixir. Spit out [a bit of the leftovers] on the torma. Recite *om ucchiṣṭa piṇḍa bhyaḥ svāhā* and mix with the pure torma.

om āḥ hūṃ ucchiṣṭa balingta bhakṣaye svāhā

May elementals empowered to receive leftovers be
satisfied.

Kye kye! Host of field protector ḍākinīs,
I will train in this action.

Gather good fortune to me,
make beneficial and pleasant happiness,

and auspiciousness for village and countryside.

Offer it in a clean place. Then the self-visualization dissolves into light and you arise as the deity for between sessions and collect the Book. Then make aspiration prayers to pacify obstacles. In order for your accumulated virtue to be meaningful, do the dedication of virtue to great awakening. Then the next morning the guru bestows the scriptural transmission of mind training to all the disciples and [explains] the trainings in detail. {102} If the empowerments of austerities and so forth are to be included as one, then partaking of the drangye torma, sending off the torma, and gathering in the Book should not be done until the last evening.

Of the five paths, this completes the empowerment ritual of mind training for traversing the path of accumulation. *ithi*.

2. Path of Application

om svasti

Second, the empowerment of austerity to traverse the path of application. The way to set up the Book and so on is the same as described above, except that the pledge substance is the elixir with added sugarcane (*ka ra*). After the self-visualization, do the blessing of the feast and empowerment substances as before, except that the seed syllables are blessed as the saṃbhogakāya deities of the five families. Then, the disciples first cleanse, do prostrations, and then take their seats.

Oh! You must attain perfect buddhahood for the sake of all sentient beings. To do that, receive this blessing of the austerity on the path that produces the timeless awareness of warmth on the path of

application and put it into practice. Think that and listen attentively.

As for the way to practice, in the realm of the three yogas, the yoga of the path to follow concerns the five paths. This now is the empowerment of austerity that causes one to obtain the timeless awareness of the path of application. This is especially exalted over other empowerments. Since a Book is set up, it is a dharma empowerment rather than a deity empowerment. [Since] the arrangement of the mandala is not inferentially based on colors, it produces actual timeless awareness. The bhañja is not merely a support but a pledge substance. The guru is not merely a *nirmāṇakāya* but the actual Buddha. The empowerment is not simply conferred as a description, but rather it produces the completely perfect path of methods of introduction. Thus, it is especially exalted. The precept lineage of such an empowerment is as follows: {103} The vase empowerment came from Vajradhara to Nairātmya, the secret empowerment from Vairochana to the gurus of the heavenly realm, the wisdom empowerment from Shākyamuni to Maitreya, and the word empowerment from the Lord of Secrets to the secret *ḍākinīs*. Dampa Rinpoche granted them to Bodhisattva Kunga as a single-person lineage, so it is a system without parallel, like pouring from one vessel to another. Therefore, cultivate enthusiasm.

The actual empowerment has three parts. First, for the preparations of refuge and awakening mind, repeat after me:

“I pay homage and go for refuge to all the holy gurus.
Please bless me to quickly attain genuine, complete
enlightenment.

Until I awaken, please bless me with the generation of unimaginable respect and devotion for the holy gurus.

I pay homage and go for refuge to all the hosts of yidam deities.

Please bless me to quickly attain genuine, complete enlightenment.

Until I awaken, please bless me with the generation of unimaginable respect and devotion for the yidam deities.

I pay homage and go for refuge to all the hosts of ḍākinīs.

Please bless me to quickly attain genuine, complete enlightenment.

Until I awaken, please bless me with the generation of unimaginable respect and devotion for the hosts of ḍākinīs.

Gurus, yidams, and ḍākinīs, please consider me. I offer to the guru all the roots of virtue gathered together from the past, the present, and the future. By my having offered this to the guru, may the special intentions of all the precious gurus be completely realized. {104} And may the virtuous roots that come from *that* produce various offerings equaling space, offered before the eyes of the sugatas. And may the virtuous roots that come from *that* be dedicated to all sentient beings in common. With that kind of dedication, may all sentient beings be liberated from the ocean of suffering that is cyclic existence and quickly attain unsurpassable, genuine, complete, precious enlightenment. Until they attain that, may I

quickly attain manifest, complete buddhahood and become the guru of all beings without exception. May just that be accomplished.”
(Repeat three times)

Main Part

Vase Empowerments

For the main part, of the completely perfect four empowerments, the first is the conferral of the four vase empowerments based on seed syllables. Imagine that all appearing form is blessed as the Bodies of the victors of the five families and repeat after me.

Place the ritual stick, and say the akṣha one time.

Imagine that all sound is blessed as the Speech of the five families and repeat after me.

Repeat the akṣha.

Imagine that all thought and memory is blessed as the Mind of the five families and repeat after me.

Repeat the akṣha.

Now, in order to stabilize these vase empowerments, imagine that all the channel syllables of the pledge [beings] of the timeless awareness elixir strike you and all of your own body's channel constituents become the totally pure nature of the heroes and heroines, the essence of the five families.

Place the skull cup on their heads and say the akṣha.

The four vase empowerments are finished.

Secret Empowerments

Now for the secret empowerments, the guru takes elixir with the fourth finger and makes drops on the four places of the disciples. *abhiṣiṇca oṃ*—it is placed on the forehead. {105} That *oṃ* clearly becomes a white thumb-sized Vairochana holding a wheel and bell, on the great bliss chakra on your head. *abhiṣiṇca āḥ*—it is placed on the throat. That *āḥ* clearly becomes red Amitābha holding a lotus and bell on the great enjoyment chakra. *abhiṣiṇca hūṃ*—that *hūṃ* drop at the heart clearly becomes blue Akṣhobhya holding a vajra and bell at the dharma chakra. *abhiṣiṇca hrīḥ*—that *hrīḥ* drop at the navel clearly becomes yellow Ratnasambhava holding a jewel and bell at the emanation chakra. In that way, whether those four deities were visualized as peaceful or wrathful, as single or in union, recall them again and again. To stabilize it, say *oṃ āḥ hūṃ* and sip the elixir three times. Principally the deities in the four chakras, and also the heroes and heroines of the channel constituents, are pleased. Excellent experiences of bliss, clarity, and nonthought arise from within. That concludes the conferral of the secret empowerments of elixir.

Wisdom Empowerments

Now to confer the wisdom-awareness empowerments. Previously, the genuine, perfect Buddha Shākyamuni was in the vicinity of the Kumbhīra stupa in the north country, and combined three points into one point and his awareness entered

into the pristine state. First, he grasped the empty essence of mind, and the timeless awareness of reflexive awareness awoke from within. However, as yet the manifold energy of unimaginable timeless awareness did not dawn. Second, on the banks of the river Nairañjanā, he remained in the belly of austerity for six years. He saw the subtle and gross five poisons with five eyes and was liberated in the realization of rootlessness in its own ground. The energy of unimaginable timeless awareness dawned. Then later, at the time of turning the wheel of dharma, he presented the symbols of interdependence of five eyes to the gathered assembly. {106} Avalokiteshvara realized it and Shāriputra questioned. Most of the assembly gathered there internalized the meaning of the symbols and discussed them. Ānanda summoned the council. The lineage of meaning was passed to Maitreya and was received by Asaṅga, Vasubandhu, Āryadeva, and Dampa Rinpoche, who passed it on as a single-person lineage of three.¹³

How will that root be conferred to the disciples' mindstreams? The vital point of the body is the seven-point posture of Vairochana. The vital point of the speech is to cut off the movement of the upper and lower winds and enter them into the central channel. Mentally, once you abandon the desire to meditate, gazing with the five eyes severs the root of conceptual thinking. Those are, first, gaze with closed eyes like a tortoise for neutral, stupid thoughts. Second, gaze with squinting eyes like the front of a cowrie shell for strong thoughts of desire. Third, gaze with full-bow eyes like the half-moon for stronger thoughts of anger. Fourth, gaze directly in front of you with kidney-like eyes for even stronger thoughts of jealousy. Fifth, gaze at space with eyes like the full

moon for the strongest thoughts of pride. Whichever of those you do, join the vital winds and hold the body-mind tightly, so the wind-mind is clinched in the radiance of clarity. Then let go in the growing clarity and practice. Afterward, you will experience all phenomena of samsara and nirvana as lacking characteristics.

Third, to assess the degree of warmth, there are four times. First, “the time of looking for the face of the mother of the victors” is to look at the guru’s eyes. Second, “the time of seeing the face” is to emulate the guru. Third, “the time of familiarizing with that” is to meditate with effort until such time as familiarity is mastered. Fourth, “the time of actualization” is that you no longer need to purposefully gaze with the five eyes once you know the rootlessness of all thought. {107}

When accustomed in that way, in order to stabilize that third empowerment, you should know all form, sound, and thought as like illusions, echoes, and bubbles. This is “the subtle symbol.” That completes the conferral of the wisdom-awareness empowerments.

Word Empowerments

Now, fourth, to confer the word empowerments. There are four skills (*sgyus rtsal*) for giving the scriptural transmission of recitation. The essence [mantra] produces the timeless awareness of warmth by intense methods; take this scriptural transmission of the austerity of the path of application: *om āḥ hrīḥ guru siddhi phala hūṃ*. Three repetitions bestow the recitation transmission. These are the four skills: (1) The skill of mantra power is to purely recite the clear

essence [mantra] as if it is the emission of the inner light of precious divine form. (2) The mental skill of awareness is like meditation on the totality of the sense fields; meditation for stabilizing the clarity of absorption. (3) The skill of interdependence is like the mañjika flower altered by substances; whatever support substance you have visualized is arranged before you. (4) The skill of the time of connection is like the fire of meteorite metal and hitting hard stones [together]. When the guru accepts you with kindness, you must exert effort at practice without delay.

In order to stabilize the abilities of the word empowerments, take the flowers of the Book and, while repeating the essence [mantra] of austerity, scatter them on the disciples. “May it be accomplished.” (Repeat three times) With that, the guru’s Body, Speech, and Mind that abide as the deity’s intrinsic nature melts into the disciple’s body, speech, and mind. The two accumulations are perfected and the two obscurations purified. Then the path signs and qualities arise without obstruction.

Conclusion

Of the three concluding topics, the practitioner with the support of threefold vows and the six internal codes of yoga undamaged should guard against the four stains. {108} If [regard for] others’ welfare comes too soon, it is the stain of spilling, so do not [act as] a master until released from your promises. Since partaking in veneration is a leak, do not give your own substances to others and do not accept others’ substances. Since relaxing the guarded vows is an overflow, during the approach [stage] do not

wash, do not disturb your clothes and seat, do not cut your hair or nails, cut out talking, do not expel mucus, keep tormā secret, and so on—guard the vows of all the trainings. Since recalling the eight concerns is the stain of reversion, leave behind all fame and renown of this life.

Based on these three practices of preparation, main part, and conclusion, the blessing of profound austerity produced on the path of application is finished. Do three prostrations in gratitude to the guru and say, “Such great kindness.”

For the concluding rituals, do the same as for the mind training. Of the five paths, this concludes the empowerment ritual of the austerity for traversing the path of application. *ithi.*

3. Path of Seeing

om svasti

Third, the blessings of intellect-free subsequent conduct that causes the timeless awareness of nonthought to arise. Set up the Book and so forth as before, except add honey in the elixir. The self-visualization goes first, then the feast and empowerment substances are as before, except that the forms of the deities of the five families that arise from the seed syllables have no intrinsic nature, but like rainbows bestow the blessing. The disciples all wash and then do prostrations before settling into rows.

Oh! You must attain perfect buddhahood for the sake of all sentient beings. To do that, receive the blessing of the subsequent conduct that produces total nonthought on the path of seeing and put it into practice. Think of that and listen attentively.

As for the way to practice, {109} in the realm of the three yogas, the yoga of the path to follow concerns the five paths. This now is the empowerment of the [conduct] subsequent to practice on the path of seeing. This is especially exalted over other empowerments. This Book is the source of all mandalas, and this seed syllable is the seed of all phenomena, and this bhañja is the substance that arises from all spiritual power, and the guru is the agent of all buddhas, and this profound introduction is the actual, genuine path. Thus it is especially exalted. Such an empowerment precept is the special dharma of Indian Dampa. It is the spiritual practice of Bodhisattva Kunga. For us to encounter such a dharma as this is tremendously fortunate and satisfying. Thinking that, generate enthusiasm. First, for the preliminaries of refuge and awakening mind, repeat after me:

“I pay homage and go for refuge to all the holy gurus...to...May just that be accomplished.”
(Repeat three times)

Main Part

Vase Empowerments

In the main part of the conferral of the complete, perfect four empowerments, first is the conferral of four vase empowerments. Look at the seed syllable. Just so, all appearance is in essence the guru, and in form the yidams of the five families with four characteristics. Imagine being blessed and repeat after me:

With each syllable, place the ritual stick and say the akṣha once.

All of that is unborn at first, unabiding in the middle, and unceasing in the end. No thing is validly existent—form is empty appearance.

Say that and place [the ritual stick].

All sounds, however resounding, are in essence the guru and in form the five families' Speech with four characteristics. {110} Imagine that and repeat the akṣha and "unborn, unabiding, unceasing, and unreal—all sound resounding is empty resounding." All phenomena, however recalled, are in essence the guru and in form the five families' Body, Speech, and Mind with four characteristics. Imagine that and repeat the akṣha and "unborn, unabiding, unceasing, and unreal—empty mental memories." All appearance, sound, and mental movement are one's own mind, in essence the guru and in form the five families' Body, Speech, and Mind with four characteristics. Imagine that and repeat the akṣha and "unborn, unabiding, unceasing, and unreal—mind is inseparable empty bliss."

Now to stabilize those vase empowerments, the channel constituents of the body are clearly the gods and goddesses. They have the four characteristics, unborn and so on. Blessed by them, imagine various pure appearances arising.

Place the skull cup on their heads, and say the akṣha once. Then to conclude, say:

All deities of the channel constituents are unborn at first, unabiding in the middle, and unceasing in the

end. There are no real existing things. That concludes the four vase empowerments.

Secret Empowerments

Now for the conferral of the secret empowerments, take up the elixir with the fourth finger and make drops on the disciples' four places. "On the forehead *abhiṣiñca oṃ*—unborn, unabiding, unceasing, unreal." From the *oṃ* on the great bliss chakra, the form of Vairochana with four characteristics seals it. "On the throat *abhiṣiñca āḥ*—unborn, unabiding, unceasing, unreal." With that, from the *āḥ* in the throat chakra, the form of Amitābha with four characteristics seals it. "On the heart *abhiṣiñca hūṃ*—unborn...." From the *hūṃ* on the heart chakra, the form of Akṣhobhya with four characteristics seals it. {111} "On the navel *abhiṣiñca hrīḥ*—unborn...." From the navel chakra, the form of Ratnasambhava with four characteristics seals it. Now, to stabilize those: *oṃ āḥ hūṃ*.

Sip the elixir three times. Say, "Unborn...(etc.)."

All the heroes and heroines of the channel constituents are pleased and give rise to experiences and realizations that also have the four characteristics. Those were the secret empowerments.

Wisdom Empowerments

Now to confer the wisdom-awareness empowerments. Previously, the Teacher Shākyamuni, while on the banks of the river Nairāñjanā, looked

with the five eyes and the energy of unimaginable timeless awareness dawned, but still he had not seen the subsequent special timeless awareness of a buddha, so he went to Bodhgaya and subdued the devils. Through the shifting yogic gazes of the five eyes, he attained the Buddha's timeless awareness and turned the middle wheel of the dharma at that time. Avalokiteshvara realized the profound symbol through shifting the yogic gazes on the gathered assembly. Shāriputra questioned. Most of the assembly gathered there internalized the meaning and discussed it. Ānanda summoned the council. The lineage of meaning was passed to Maitreya and was received by Asaṅga, Vasubandhu, Āryadeva, and Dampa Rinpoche, who passed it on as the single-person lineage to three gurus. [The lineage] is still unbroken even now.

How will that root be conferred to the disciples' mindstreams? The vital point of the body is the seven-point posture. The vital point of the speech is to cut off the movement by joining the upper and lower winds and inserting them into the central channel. Mentally, once you abandon the desire to meditate, [practice] the changes of the five yogic gazes in order to be liberated in emptiness of essence, true nature of clarity, and nonduality of characteristics. In order to cut off the fear of wandering in cyclic existence and falling into the lower realms, use the shrāvaka's peaceful yogic gaze downward. In order to cut off the hope of desiring to attain the higher realms and emancipation, use the upward yogic gaze of the non-Buddhist brahmins. In order to cut off hateful thoughts, use the male bodhisattva's gaze toward the right. {112} In order to cut off desirous thoughts, use the female bodhisattva's gaze toward the left. In

order to cut the bonds of having meditative stability with thoughts of meditating and meditation object, change to the sugata's straightforward gaze. Whichever of those gazes changes, press down the upper winds, draw up the lower winds, cut off movement, release tightened muscles, and clinch the wind-mind to the radiance of clarity. Let go in the growing clarity and meditate, so that afterward you will internalize freedom of intellect. This brings the experience that all phenomena of samsara and nirvana are without characteristics.

Now, to assess the degree of warmth, there are four parts. First, the time of looking at the face of the mother of the victors, you look at the guru's eyes. Second, the time of seeing is to emulate the guru. Third, the time of familiarizing is to keep practicing according to your promises. Fourth, the time of actualization is that once the fixation on the reality of all phenomena is destroyed, you no longer need to purposefully use the changes of the five yogic gazes when the pure appearances of conventional reality arise.

In order to stabilize the third empowerments, you should be introduced to all subsequent activity as possessing the four characteristics. Form is just appearance without reality, by nature empty. Since the appearances of interdependence are unobstructed, the energy of emptiness appears as form. That mere appearance never diverges from its essential emptiness; therefore, emptiness is no other than form. Although it doesn't diverge from that essential emptiness, nevertheless appearing form is not blocked, so form is no other than emptiness. You should understand all phenomena possessed of the four characteristics in this way up through the final

[phenomenon of] omniscience. When you understand it like that, the “enumerations of emptiness” and “false conventional reality” do not abide in the object. Those were the wisdom empowerments.

Word Empowerments

Now to confer the word empowerments. The four [syllables] *om āḥ hrīḥ hūṃ* are the essence of the four empowerments and *jī na mi tra* are the essence of accomplishment. {113} They cause the timeless awareness of total nonthought to arise at once. Take this scriptural transmission of the essence of postthought: *om āḥ hrīḥ hūṃ guru jīnamitra hūṃ*. Repeating three times bestows the recitation transmission. Since that essence resolves all paths and grounds, do the recitation slowly, and since the path signs arise from the pristine pure awareness, meditate merely without distraction in isolation. Qualities come from the completion of the accumulations, so make an effort in gathering the accumulations.

In order to stabilize that, take flowers from atop the Book and recite the essence of postmeditation while scattering flowers on the disciples. (Say three times) “May it be accomplished.” Through that, think that the guru’s mind and your own mind combine and that the timeless awareness of the path of seeing arises in your mindstream effortlessly.

Conclusion

Now the three concluding topics: the practitioner with the support of the threefold vows and

undamaged six internal codes of yoga should guard against the four stains. If the base gets dirty, it is a spill concerning the natural disposition, so don't get left behind in [mere] understanding of the dharma; put it into practice. If the sentry of the antidote does not collapse, it is a leak concerning experience, so let go directly in the natural disposition. If you are attached to your own view as supreme, it is an overflow concerning understanding, so do not hold on to bias concerning the dharma. If the suppositions of tenets do not disappear, it is a reversion to words, so train without making your thoughts a [mirror] reflection. With these three parts—preparation, main part, and concluding topics, the blessing of the subsequent conduct that traverses the path of seeing is finished. Make three prostrations to the guru in gratitude and say, "Such great kindness."

Do the concluding rituals as in the mind training. From the five paths, this concludes the empowerment ritual which traverses the path of seeing. *ithi gombhīra*.

4. Path of Meditation

om svasti

Fourth is the blessing of equal taste that achieves the paths and levels at one time on the path of meditation. {114} Set up the Book and so on as before, except that sugar, molasses, and honey are added to the elixir. The self-visualization and blessing of feast and empowerment substances are the same as before in the others, except that the blessings occur equally without [particular] order of the seed syllable deities or size and value. Then, the disciples are cleansed and do prostrations before taking their seats.

Oh! You must attain perfect buddhahood for the sake of all sentient beings. To do that, receive the profound empowerment of the equal taste that achieves the paths and levels at one time on the path of meditation and put it into practice. Think of that and listen attentively.

This river of blessing empowerment is especially exalted over others. The Book [contains] the writing that indicates the five [aspects] of Body, Speech, Mind, qualities, and activities of all buddhas of the three times. The seed syllables are the living seeds of those five fruitional dharmas. The bhañja is the pledged substance of accomplishment by all tathāgatas. The guru is the essence of all tathāgatas. And this profound introduction is the actual path of all tathāgatas. Thus it is especially exalted.

This empowerment precept was received by nirmāṇakāya Indian Dampa as four empowerments from Mother Nairātmya, awareness-holding gurus of the celestial realm, Lord Maitreya, and the secret ḍākinīs. Then, combining the four great rivers, [Dampa] bestowed it upon Bodhisattva Kunga and from him the lineage continued. The continuity of meaning is unbroken, so to encounter this is tremendously fortunate. Think about that and arouse enthusiasm. First, in the actual empowerment, the first of three parts is the preliminaries of refuge and awakening mind. Repeat after me:

“I pay homage and go for refuge to all the holy gurus...(etc., to)...May just that be accomplished.”
{115} (Repeat three times)

Main Part

Vase Empowerments

In the main part, the introduction to the complete four empowerments, first is the conferral of four vase empowerments. Thus, all apparent phenomena—the appearances of the guru's and yidam's Body, Speech, and Mind, and ordinary body, speech, and mind—are nondual appearance-emptiness, neither positive nor negative. Just grasping that is not enough; be absolutely certain and repeat after me.

Put the ritual stick on the letters and repeat backward once from *kṣa* to *a*. Repeat forward once from *a* to *kṣa*. Repeat the vowels backward once from *aḥ am* to *a*, and the consonants forward from *ka* to *kṣa*. Again, read once the consonants' five phonetic sets, the semivowels, the spirants, [and] *kṣa*—separating each of those eight and inserting between them the sixteen vowels twice each. Those are the four [repetitions]. This was the practice system of the great ones of Langkhor; all of the old texts explain that it is to be read in reverse fashion.

The blessing of all appearing, resounding, and remembered phenomena in no definite order purifies all cognitive obscurations on the path of meditation and liberates in a single completion the paths and levels. Now to stabilize those vase empowerments, the gods of the channel constituents of one's own body confer blessing in no particular order or value. Imagine that pure perception arises without [particular] direction.

Place the skull cup on top of their heads and say the vowels and consonants one time from back to front.

Secret Empowerments

Those were the four vase empowerments. Now to confer the secret empowerments, place a drop of elixir at the heart—*abhiṣiñca hūṃ*; at the navel—*abhiṣiñca hrīḥ*; at the throat—*abhiṣiñca āḥ*; at the forehead—*abhiṣiñca oṃ*. Visualize the sugatas of the four chakras in no definite order {116}. The blessings arise upon contact. In order to stabilize that, say *hūṃ āḥ oṃ* and sip the elixir three times. The heroes and heroines in the channel constituents are pleased, and the experiences of all appearance as clarity, bliss, and nonthought arise in no definite order. Those were the secret empowerments.

Wisdom Empowerments

Now to confer the wisdom-awareness empowerments. Previously, the Teacher Shākyamuni at Bodhgaya [practiced] the five yogic gazes and subsequently attained a buddha's timeless awareness. However, on this fourth [occasion], the timeless awareness of knowledge did not carry over to the objective world, so for seven weeks he walked on this earth and trained in the four daily activities. Then the timeless awareness of knowledge was carried over to the objective world. During the time of his turning the middle wheel of the dharma, the transformation of the daily activities in the midst of his gathered assembly [was presented] as meaningful symbols. Avalokiteshvara realized it. Shāriputra questioned. The gathered assembly embellished and discussed it. Ānanda summoned the council. The lineage of meaning was passed to Maitreya and was received by Asaṅga and eventually Dampa Rinpoche. Such lineage is still unbroken even now.

How will that meaning of the root be conferred to the disciples' mindstreams? The five eyes that were presented before in the path of application and the five yogic gazes that were presented in the path of seeing are practiced here in conjunction with the four daily activities. The four main daily activities of going, moving, resting, and sitting are divided by [five] branches, making twenty activities with which to practice. The five ways of sitting are with purity of interdependence of vajra posture, relaxed sitting posture, squatting, leaning, and the posture of royal deportment. The five kinds of resting are to lie on the right side, on the left side, on the back, face down, and with the head wrapped and thighs together. {117} The five kinds of standing¹⁴ are getting up, half-standing, standing, getting dressed, and working. The five kinds of going are going, going and wandering, running, running and wandering, and resting. If one further assigns the five yogic gazes to those, and then applies the five eyes to each of those, gazing during meditative equipoise and relaxing in postmeditation, it is the meditative absorption enumerating phenomena called "profound illumination" (*zab mo snang ba*).

However you meditate, press down the upper wind, draw up the lower wind, and cut off the movement of the winds. Release the tightened muscles, and let go in the growing concentration. After letting go, relax into freshness. Rest nakedly in a loose, thoughtless, naturally pristine state. No matter what happy or sad circumstances occur, integrate them on the path without difficulty. Then there is freedom from the bondage of meditation mind. In that gap before the arrival of new ordinary thoughts, the certainty of the basic meaning of the nature of phenomena awakens

and becomes the experience of everything being free of characteristics.

In order to stabilize that empowerment, introduce all subsequent activity as perfectly pure with these four purities: the pure support is that of a shrāvaka, the pure practice is that of a pratyekabuddha, the pure path is that of a bodhisattva, and the pure result is that of a buddha. Those were the wisdom empowerments.

Word Empowerments

Now to confer the word empowerments. The four mantric syllables *pra ma ṇa ye* are the mantra of the great accomplishment [stage] that causes the realization of equal taste to arise. The visualization is the entrustment in the guru—to establish the training in the way of seeing and generate devotion in the clearly appearing deities of the four places. The layout is to lay the substances of interdependence above, below, and in the four directions. The utterance is the pure recitation in the clarity of the essence [mantra] of equalizing taste. Since that is necessary, take this scriptural transmission: *om āh hrīḥ guru pramaṇaye hūṃ*. (Repeat three times)

In order to stabilize that, scatter the flowers of reciting the essence, {118} and “May it be accomplished.” (Repeat three times) Through that, the realization of equal taste will quickly arise.

Conclusion

Now the three concluding topics: the practitioner with the support of the threefold vows and

undamaged six internal codes of yoga should guard against the four stains. If you do not give up your egotistic partiality, it is a spill concerning yourself, so do not make a big deal of your accomplishments. If you depend on disputes, it is a leak concerning others, so do not be resentful of others' contempt. If the extremes of dualistic appearances are not released, it is an overflow concerning your understanding, so do not hold to the duality of self and other. If the fault of leaking arises, it is a reversion concerning delusion, so do not follow after desire and anger. Train accordingly.

Based on these three practices of preparation, main part, and conclusion, the blessing empowerment of equal taste on the path of meditation is finished. Do three prostrations in gratitude to the guru and say, "Such great kindness."

Do the concluding rituals as in the mind training. From the five paths, this concludes the empowerment ritual of equal taste on the path of meditation. *ithi*

5. Ultimate Path

om svasti

For the blessing of meditation self-investiture (*bdag gtod*) that causes the attainment of the timeless awareness of freedom from action on the ultimate path, the way to set up the Book and so forth is the same as the others, except that ghee (*rtsi mar*) is added to the elixir. The preliminary self-visualization and the blessings of the feast and empowerment substances are as before, except that the blessing of the deities of the five families that arise from the seed syllables melt as when putting butter on hot rocks, or

disappear like stars at sunrise. Then, the disciples are cleansed, do prostrations, and take their seats.

Oh! You must attain perfect buddhahood for the sake of all sentient beings. To do that, receive this blessing of entering others into the timeless awareness of knowledge, the empowerment conferral of meditation self-investiture that traverses the path of freedom and puts it into practice. Think of that and listen attentively. {119}

Here, the pinnacle of all vehicles is included, the empowerment conferral said to be like an indestructible vajra, which is especially exalted over others in five ways. This Book is the empowerment that is sufficient to recall. These seed syllables of ālikāli are the path that is sufficient to behold. This bhañja substance is the elixir that is sufficient to hold. This empowerment conferred through introduction is the vital point that is sufficient to know. And the activities of this guru who is equivalent to the deity is the lineage that is sufficient to meet. Therefore, it is especially exalted. This empowerment precept [descends from] the sugata Vajradhara, Mother Nairātmya, Venerable Dampa Rinpoche, Bodhisattva Kunga, Patsap, Gyalwa Tene, the Zhikpo Rinpoche Siblings, and up through to the present. That waterfall has not been interrupted. The diffusion of the mist of experience and realization has not been interrupted. The arising of the rainbow of path signs has not been interrupted. The rain of blessings has not been interrupted. The growth of the fruit of qualities has not been interrupted. The succession of adepts has not been interrupted. Therefore, to come into contact with this is incredibly good fortune. Think about that and arouse enthusiasm. The first of three

parts of the actual empowerment is the preliminaries of refuge and awakening mind. Repeat after me:

“I pay homage and go for refuge to all the holy gurus...” (etc., to)...“May just that be accomplished.” (Repeat three times)

Main Part

Vase Empowerments

In the main part, the introduction to the complete four empowerments, first is the conferral of four vase empowerments. Thus, all phenomena that appear, resound, or are remembered are like vanishing clouds in the sky, without appearing to oneself, but in the perception of others they appear as various emanated Bodies, Speech, and Minds of the Buddha, as the arrangement of the interdependence of an uninterrupted stream of enlightened activity. Thinking about that, repeat after me. {120}

The seed syllables go from bottom to top; place the ritual stick in reverse order.

Read only the syllable *a* four times. The first [time], the appearing form of the deity's Body, the second resounding sound, the third all mental movement of thought and memory is not conceived. With the fourth [repetition], the conceptual fixation on the nature of phenomena as genuine vanishes into the basic space free of intellect. In that way, this intrinsic nature of vanishing that is merely unimpeded is the deeds of all buddha activities by the Buddha's emanations.

Now to stabilize those vase empowerments, imagine that the elixir of timeless awareness strikes the deities of your body's channel constituents. The deities of the five families are without intrinsic nature and vanish like the mists of space.

Place the bhañja's elixir on their heads and say just a fifty times.

Thus the fixation on self-appearance disappears without reference and the qualities that arise to others' perceptions become unhindered appearance. Those were the four vase empowerments.

Secret Empowerments

Now to confer the secret empowerments. Placing two drops of elixir successively in the four places, say the mantra two times. At the forehead, the first *bodhichitta om* stabilizes the realization of absolute awakening mind. The appearance of deities in the great bliss chakra dissolves into light and disappears. The second repetition increases the ability of compassion in the relative awakening mind. You gain the ability to purify physical negativities and obscurations of any migrator who sees your body. Again, at the throat, the first *bodhichitta āḥ* makes Amitābha in the enjoyment chakra disappear without reference. The second repetition increases the ability of relative awakening mind, and you gain the ability to purify the verbal negativities and obscurations of whoever hears your voice. Again, at the heart, the first *bodhichitta hūṃ* makes Akṣhobhya at the dharma chakra disappear without reference. {121} The second repetition increases the ability of the

relative, and you gain the ability to establish others in happiness through the clairvoyant power of experiential realization and to purify the mental obscurations of whoever recollects you. Again, at the navel, the first *bodhichitta hrīḥ* makes Ratnasambhava in the emanation chakra disappear without reference. With the second repetition you attain the abilities of the relative. The qualities arise in the disciples who follow you, and you gain the ability of all memory and thought arising as buddha activity.

To stabilize that, say *om āḥ hūṃ* and sip elixir three times. The heroes and heroines of the channel constituents are pleased. Actual signs of the arising of pure appearance [occur] to karmically fortunate ones. You appear to others as having buddha qualities such as the marks and signs, though you remain without pride. The welfare of migrators occurs spontaneously without effort. Those were the secret empowerments.

Wisdom Empowerments

Now to confer the wisdom-awareness empowerments. Previously, the Teacher Shākyamuni mastered the four timeless awarenesses based on his meditative absorption called “profound illumination,” the meditative stability of essential meaning. The god Brahmā supplicated him for the intention to act for others’ benefit, and he promised to do so. At the Stupa of Great Purity, he offered up his attachment to view and meditation and entrusted meditation to himself. The inspiration of activity for others’ welfare was aroused, and he proceeded to turn the dharma wheel of the four truths at Vāraṇasī. Then, at Vulture

Peak Mountain in the city of Rājagṛiha, he turned the dharma wheel of the essential meaning. Ānanda summoned the council. The lineage of meaning was held by Noble Maitreya and successively passed to Asaṅga and so on, in three lineages of noble ones, [and] one nirmāṇakāya (Dampa), and three lineage adepts, remaining a single-person lineage for seven [generations]. Then [it came down to] the Zhikpo Siblings and Omniscient [Sönam Pal], father and children, and so on. {122} Those learned and accomplished beings spread it successfully, such that the lineage of the essential meaning has not been interrupted up to the present. How will that meaning of the root be conferred on the disciples' mindstreams?

In the center of the Book, on top of the mañji, place a peaceful drangye torma and attach a dhāraṇī cord to it, which the master and disciples all hold.

Oh! Bestowing the recitation transmission that invests meditation to the self, repeat after me:

“oṃ śāntiṃ kuru svāhā (twenty-one times). Now, equipoise and postmeditation are blended inseparably. Henceforth, there is nothing other than the welfare of sentient beings and no reason to view my own welfare. I swear I will not view in this way. If I do so view, it is my fault. I swear I will not meditate. If I do so meditate, it is my fault. I swear I will not engage in [such] conduct. If there is such conduct, it is my fault. I swear I will not so practice. If I do so practice, it is my fault. So it is sworn.”

The master says:

Oh! Give up selfish view, conduct, meditation, and accomplishment, and act for the welfare of beings through peaceful enlightened activity in postmeditation conduct.

Similarly, in place of the peaceful drangye put up a drangye of enrichment and so on, successively exchanging the drangye tormas and holding the dhāraṇī cord. Say *oṃ puṣṭiṃ kuru svāhā* for enriching, *oṃ vāśaṃ kuru svāhā* for controlling, and *oṃ rakṣa kuru svāhā* for wrathful activity, twenty-one times each followed by the instruction:

Sincerely take the oath to destroy the antidote of leading with selfish purpose in the four: view, conduct, meditation, and accomplishment. Whatever activity is done in postmeditation conduct will be for the welfare of sentient beings.

Then, to arouse enthusiasm by means of prediction, mix the fifty akṣha with barley and pour them into the skull cup while the guru recites multiple “essence of interdependence” formulas. After that:

By the truth of the Three Jewels, {123} and the blessings of the buddhas and bodhisattvas, and the truth of the undeceiving interdependent pure energetic appearances of the intrinsic nature of phenomena, show a clear prediction.

With that magic formula (*dmod dor*), hand the letters to the disciple, who then offers them to the guru, and the guru makes the prediction.

To what family do these belong—*ka kha ga gha nga ī ri ya śa*? These are the family of the wind syllables of the east, so you will be enlightened in the family of Buddha Akṣhobhya in the pure land of Manifest Joy.

Bestow the name Vajra or one that matches their syllables.

Disciples who will hold the lineage will come from the east. The accomplishment of the vajra-family yidam is near. The sickness [will be] the upstart of wind sickness. The spirit will be harm from *gyalgong* spirits. The race lineage will be a predominance of wind. Exert effort in methods to block the door of rebirth as a demigod. Best is if the first letter of your name and the letter that was taken are the same. Middling is if it indicates mother, child, or friend. Worst is enemy relations.

ca cha ja jha ña e au ṛī ra ṣa These are the fire syllables of the south, so you will be enlightened in the family of Ratnasambhava in the pure land of Glorious.

Bestow the name Jewel (Ratna) or draw one from their own syllables.

Lineage holders [will come from] the south. Your deity is in the jewel family. The sickness is fever. The spirit is male spirits. The race is fire. Block the door of rebirth in hell. Best is if it falls on your name's first [letter]. Middling is the three: mother, child, or friend. Worst is an enemy.

ṭa ṭha ḍa ḍha ṇa a ā aṃ aḥ kṣa These are the letters of sky iron in the west, so you will be enlightened in the family of Amitābha in the pure land of Blissful.

Bestow the name Lotus (Padma) or draw one from their own syllables.

Lineage holders [will come from] the west. The deity is of the lotus family. The sickness is god sickness. The race is sky. Block the door to rebirth as a god. Best is

if it falls on your name's first [letter]. {124} Middling is the three: mother, child, or friend. Worst is an enemy.

pa pha ba bha ma u ū ḷi ha va These are the letters of water in the north, so you will be enlightened in the family of Amoghasiddhi in the pure land of Consummate Activity.

Bestow the name Action (Karma) or draw one from their own syllables.

Lineage holders will come from the north. The deity is of the action family. The sickness is chills. The spirit is female spirits. The race is water. Block the door to rebirth as a hungry ghost. Best is if it falls on your name's first [letter]. Middling is the three: mother, child, or friend. Worst is an enemy.

ta tha da dha na o au ḷī la sa These are the letters of the center and borders, so you will be enlightened in the family of Vairochana in the pure land of Densely Arrayed.

Bestow the name Thus Gone One (Tathāgata) or draw one from their own syllables.

Lineage holders will come from the center or the borders. The deity is of the buddha family. The sickness is earth sickness. The spirit is earth spirits. The race is earth. Endeavor to block the door to rebirth as a desire god. Best is if it falls on your name's first [letter]. Middling is the three: mother, child, or friend. Worst is an enemy.

Furthermore, based on the family of the letter and [whether] mother, child, enemy, or friend, the best is if you accomplish the welfare of self and others from the time of relying on a guru. Middling is if you

accomplish the welfare of self and others from the time of fulfilling the austerities. Worst is the ability to accomplish the welfare of self and others from the time of applying the actions of a great hero. That concludes the wisdom empowerments.

Word Empowerments

Now to confer the word empowerments. The mantra of engaging in action, the essence of meditation invested in oneself, is the mantra that makes whatever you do become only the welfare of others. Therefore take its transmission: *oṃ āḥ hrīḥ guru bhuhu kuru hūṃ*.

Repeat three times. Recite the essence of stabilizing formula (*bṛtan byed*) and scatter the flowers. Say, “May it be accomplished” three times.

With that, the Body, Speech, and Mind of the *nirmāṇakāya* guru, the ambassador of all buddhas, dissolves inseparably into the disciples’ body, speech, and mind. All subtle cognitive obscurations are purified, {125} the great accumulation is perfected, and all six maheshvaras are attained all at once.

Conclusion

Now the three concluding topics: the practitioner with the support of the three vows and undamaged six internal codes of yoga should guard against the four stains. If you regard cyclic existence as something to abandon, it is a spill concerning oneself, so know that the six realms are in one’s own mind. If the attitude of accomplishing the result is not pure, it

is a leak concerning others, so know that the four kāyas are an aspect of yourself. If you don't clear up extremes of hope and fear, it is an overflow concerning understanding, so know all objects and mind as the embodiment of aspiration. If daily activities stray into normalcy, it is a reversion to this life, so spend this human life in practice.

Based on these three practices of preparation, main part, and conclusion, the blessing empowerments of equal taste on the path of meditation are finished. Do three prostrations in gratitude to the guru and say, "Such great kindness."

The concluding offerings of the last four paths and the offering of the mandala in gratitude after the five paths do not occur in the empowerment ritual. However, they are given according to the general customary practices and so are not a contradiction. Do the seven concluding rituals according to the mind training. Of the five paths, this concludes the empowerment of meditation self-investiture on the ultimate path. This concludes the empowerment rituals of the five paths.

ithi

Empowerment for Persons of Average Faculties

om svasti

There are three empowerments of the three middle paths that ripen individuals of average faculties. First, mind training. Certainly obtaining the five paths like those before would suffice. But if they were not obtained, take it from here for the conferral. Second, for the austerity, do as before in arranging the shrine and putting the sugar in the elixir, except the seed syllables are blessed as the guru

sambhogakāya Chakrasaṃvara. Gather the disciples and say:

Oh! You must attain perfect buddhahood for the sake of all sentient beings. {126} To do that, once mind training is finished, receive this empowerment of austerity from the three middle paths that ripen those of average faculties, and put it into practice. Now listen attentively.

From the realm of the three yogas, the yoga of the path to follow also has three parts. This is the occasion of the second, the empowerment of austerity. Arouse enthusiasm by [the knowledge that] this precept system of empowerment is unparalleled in that it is especially exalted over others in five ways. First, for the preliminaries of going for refuge and arousing the awakening mind, repeat after me:

“I pay homage and go for refuge to all the holy gurus...” (etc., to)...“May just that be accomplished.” (Repeat three times)

In the main part, of the four empowerments, first is the vase empowerment. Meditate on all forms that appear as objects of the eye and your own aggregates, constituents, sense fields, hair, nails, and so forth as the Body of the guru Chakrasaṃvara father-mother. Repeat [the akṣha] after me.

Place the ritual stick and say the akṣha.

Imagine all sound that resounds as objects of the ears, and your own utterances as the Speech of Guru Chakrasaṃvara. (Say the akṣha.) Imagine the memories and thoughts of shared perceptions and your own doors of perception as the guru

Chakrasaṃvara's Mind. (Say the akṣha.) Know that all phenomena that appear, resound, or are remembered come from one's own mind. Mind is pure emptiness since forever, from which all form, sound, and memory arise as merely its naturally unimpeded innate energy. Repeat after me: (Say the akṣha)

To stabilize that, imagine that each atom of the elixir becomes Chakrasaṃvara, which enters through the head and purifies all obscurations of the letters in the channel constituents, and those letters become the Body of guru Chakrasaṃvara father-mother.

Place the skull cup of elixir on their heads, and say the akṣha once.

To confer the secret empowerment, *abhiṣiñca oṃ* / *abhiṣiñca āḥ* / *abhiṣiñca hūṃ* / *abhiṣiñca hrīḥ*. Place the drops of elixir with the fourth finger on the four places. {127} Then the guru inseparable from Chakrasaṃvara seals each of the four places with thumb-sized [replicas]—white at the top of the head, red at the throat, blue at the heart, and yellow at the navel.

To stabilize, say *oṃ āḥ hūṃ* and take three sips of elixir. This fulfills the pledges of all yidam deities at one time. Think that you have obtained all experiences, realizations, and spiritual powers.

To confer the wisdom empowerment, assume the seven positions of the body, with the speech join the winds, and bind wind-mind to the radiance of lucid clarity. At the start of the session, apply the five eyes in the manner of tightening and relaxing to sever subtle and gross concepts of the five poisons. At the end of the session, use the five yogic gazes for excessive hopes and fears, passion and aggression,

and those five will be purified in their own ground. After arising from that equipoise, use the changes of the five yogic gazes during the four daily activities between sessions. Practice using each of the yogic gazes in the manner of tightening and releasing through the five eyes.

To stabilize that, know that appearance, sound, and mental movement are like illusions, echoes, and bubbles.

To confer the word empowerment, the yidam of all the guru adepts of Dampa Rinpoche and the lineage is in fact Chakrasaṃvara. Repeat this essence: *oṃ āḥ hrīḥ guru ha ha hūṃ hūṃ phaṭ hūṃ*. (Recite however much.) To stabilize that, meditate that the guru inseparable from Chakrasaṃvara dissolves into you.

Toss the flowers and say three times, “May it be accomplished.”

After those four empowerments are finished, these are the three concluding topics: the practitioner with the support of the threefold vows and undamaged six internal codes of yoga should strenuously guard against the four stains of spills, leaks, overflows, and reversions. That concludes the blessing of austerity. Do three prostrations in gratitude and say, “Such kindness.” The seven subsequent rituals are the same as before. {128}

Third, for the self-investiture on the ultimate path, the shrine arrangement with additives to the elixir and so forth are the same as in the previous ultimate path, except that the seed-syllable deities are not visualized and disappear and instead the five classes of dākinīs are blessed. Then the disciples take their seats.

You must attain perfect buddhahood for the sake of all sentient beings. To do that, receive this excellent third path, the ultimate path empowerment of self-investiture that enters others into timeless awareness, and put it into practice. Now listen attentively.

This empowerment is especially exalted over other empowerments in five ways, so arouse enthusiasm. First, for the preliminaries of refuge and awakening mind, repeat this:

“I pay homage and go for refuge to all the holy gurus...” (etc., to)...“May just that be accomplished.” (Repeat three times)

In the main part, of the four empowerments, first is the vase empowerment.

Place the ritual stick on the seed syllables of the Book in reverse order and say fifty a four times.

The first time, in the first instant, the fixation on appearance as the deity dissolves into basic space. In the second instant, know that all appearance of unimpeded inherent energy is the Body of the guru inseparable from the five classes of *ḍākinīs*.

The second time, in the first instant, fixation on sound as Speech dissolves into basic space. In the second instant, know that all sound of unimpeded inherent energy is the Speech of the guru *ḍākinīs*.

The third time, in the first instant, fixation on thought and memory as Mind dissolves into basic space. In the second instant, know that all thought and memory of unimpeded inherent energy is the Mind of the guru *ḍākinīs*.

The fourth time, in the first instant, appearance, sound, and thought arising from the mind dissolve into the basic space of emptiness of mind. In the second instant, imagine that its inherent energy accomplishes unhindered the welfare of beings. {129}

To stabilize that, elixir in the form of rain dissolves from the cranial aperture and the deities of the channel constituents dissolve into basic space. Meditate that all the channel constituents become the five classes of *ḍākinīs*.

Place the elixir-filled skull cup on their heads and say the fifty *akṣha*.

To confer the secret empowerment, *abhiṣiṅca oṃ / abhiṣiṅca āḥ / abhiṣiṅca hūṃ / abhiṣiṅca hrīḥ*. After each of those four mantras, recite two times in conjunction with placing two drops of elixir in each of the four places. The first ones cause the four activities of the four chakras to melt into light and disappear, so that the concept that fixates on the deity dissolves into basic space. With the second drops, imagine that a white *ḍākinī* in the head, red in the throat, blue in the heart, and yellow in the navel are inseparable from the guru's Body, Speech, Mind, and qualities. To stabilize that, say *oṃ āḥ hūṃ* and sip the elixir three times. The welfare of migrators arises spontaneously without effort.

To confer the wisdom empowerment, place the *mañji* on the surface of the Book and beneath it, inside the skull cup, mix in the fifty *akṣha* with barley. Consecrate that with the essence of interdependence formula. Arrange a seven-mound mandala to cover it. On the opening of the *mañji*, place the *drangye torma* relating to whichever of the four

activities is [currently being enacted], and tie a dhāraṇī cord to that. Everyone holds the cord.

For the investiture of the meditation master, repeat this: “*oṃ śāntiṃ kuru svāhā* (for peaceful); *oṃ puṣṭiṃ kuru svāhā* (for enriching); *oṃ vāśaṃ kuru svāhā* (for controlling); and *oṃ rakṣa kuru svāhā* (for wrathful).” Afterward, recite each three times. Add to each of the four: “Henceforth, there is nothing other than the welfare of sentient beings and no reason to view my own welfare. I swear I will not view in this way. If I do so view, it is my fault...not meditate...not engage in conduct...not accomplish...(etc.).

Fill in the blanks. In conclusion, instruct them with

Oh! All you children of good family, enact the welfare of sentient beings through the enlightened activity of whatever tames them. {130}

Cast the magic spell on the seed syllables of the bhaṇḍha with the vajra. They take them, and the guru makes the prophecies as before. However, it is said that if one has obtained the self-investiture of the five paths, it is permissible not to do this here.

In the word empowerment, this is the essence of meditation invested in the self, so take this scriptural transmission: *oṃ āḥ hrīḥ ha ri ni sa hūṃ*.

Have them do the recitation.

To stabilize it, imagine the guru clearly as Vajrayoginī dissolving into you. May it be accomplished.

Say three times and toss the flowers.

After receiving those four empowerments, these are the three concluding topics: the practitioner with the support of the threefold vows and undamaged six internal codes of yoga should strenuously guard against the four stains of spills, leaks, overflows, and reversions in self-investiture. That concludes the blessing of self-investiture. Do three prostrations in gratitude and say, “Such great kindness.” The seven subsequent rituals are the same as before. That concludes the empowerment rituals of the middle three paths that ripen those of average faculties.

Empowerment for Persons of Sharp Faculties

om svasti

Third, the “single empowerment of completion for those of sharp faculties” or the “profound *kusulu* empowerment” does not rely on the Book as did the three paths but is accomplished based on the mandala of the guru’s Body. To confer the empowerment of the three paths of meditative absorption, the custom was to set up the Book. But the difference here is that on the Book’s surface is heaped a mound of barley shaped in a *gyurmo*. On top of that the bhañja pledge substances and the tent are put up and surrounded by the drangye torma in the four directions and so forth—the rest is the same. As for the ritual, the self-visualization goes first, then the blessing of the feast and empowerment substances. The disciples are cleansed, do prostrations, and take their seats.

Oh! You must attain perfect buddhahood for the sake of all sentient beings. To do that, receive the profound kusulu empowerment that ripens those of sharp faculties with blessings of the three paths of

meditative absorption, and put it into practice. Now listen attentively. {131}

Through the kindness of the nirmāṇakāya Venerable Indian Dampa, there is realization of nakedly seeing the meaning based on symbols, blessings that fall naturally, and experiences that blaze forth as timeless awareness. To accomplish this empowerment of Lama Dzongpa's¹⁵ system of mind training, austerities, and self-investiture in the tradition of conferring them all at once, first for the preliminaries of going for refuge and arousing the mind of awakening, repeat this:

"I pay homage and go for refuge to all the holy gurus..." (etc., to)..."May just that be accomplished." (Repeat three times)

In the main part, of three sections, the first is the attainment of the guru as dharmakāya. In the approach [stage], of the four empowerments of mind training, [first is] the vase empowerment integration on the path. Both the master and disciples are clearly visualized as the form of yidam Chakrasaṃvara with the central channel of four attributes in the center of the body. In each of the four chakras in the four places of the head, throat, heart, and navel there are fifty channel-petals with the seed syllables of ālikāli on the petals. The [ones] in the head appear clearly white, in the throat red, in the heart blue, and in the navel yellow. Then, repeat the akṣha four times after me.

The first time, white light emanates from the seed syllables in the guru-as-yidam's head where the embodiment of dharmakāya dwells. It emerges from the point between the eyebrows and enters through

each of your cranial apertures, melting into the seed syllables in the head. White light comes from those seed syllables and travels from one to another, filling the whole interior of the body. All physical negativities and obscurations are purified. Your body becomes like a crystal ball. Enter into the meditation that all appearing form arises as the guru's Body.

The second time, red light emanates from the seed syllables in the guru's throat and emerges from above the tongue. {132} It melts into each of your throats, and the red light that arises from the seed syllables fills the whole body. Verbal negativities and obscurations are purified. Your body fills up with redness like carnelian. Imagine that all resounding sound arises as the guru's Speech.

The third time, blue light emanates from the seed syllables in the guru's heart. It melts into each of your hearts, and the blue light that arises from the seed syllables fills the whole body. Mental negativities and obscurations are purified. Your body becomes pristine and clear like a rainbow. Imagine that all thought and memory arises as the guru's Mind.

The fourth time, yellow light emanates from the seed syllables in the guru's navel. It melts into each of your navels, and the yellow light that arises from the seed syllables fills the whole body. Obscurations of subtle habitual patterns of the three gates are purified. Your body becomes pristine and clear like the yellow color of the sky. Imagine that all phenomena that appear, resound, or are thought are the total purity of the natural disposition that is merely the energy of emptiness and not ultimately existent—inseparable from the guru's enlightened intention like water poured into water. Rest there in equipoise.

For the secret empowerment integration on the path, say *abhiṣiṅca oṃ / abhiṣiṅca āḥ / abhiṣiṅca hūṃ / abhiṣiṅca hrīḥ*. Place the drops of elixir with the fourth finger on the four places. In the head is a white chakra with eight spokes and white *oṃ* at the hub; in the throat an eight-petaled lotus with a red *āḥ* at the center; in the heart a blue vajra with a blue *hūṃ* in the middle; at the navel a yellow eight-faceted jewel with a yellow *hrīḥ* in the middle. Imagine that they are the essence of the guru's Body vajra, Speech vajra, Mind vajra, and collected qualities and activities vajra.

For the wisdom empowerment integration on the path, assume the seven-point posture of the body, join upper and lower winds and enter them into the central channel, and repose within the state free of three mentations (*yid bral ba gsum*). {133} Place the mind precisely without contrivance, and practice with concentrating and relaxing. Experiences and realization will grow better and better.

For the word empowerment integration on the path, visualize the clear form of the guru on your head as dharmakāya clothed in the sky, and take the scriptural transmission of this essence of mind training: *oṃ āḥ hūṃ guru siddhi hūṃ* (Repeat three times) Imagine that the guru on your head dissolves into you, blessing you.

Toss flowers and say,

“May it be accomplished.”

Second is the empowerment of austerity to accomplish the guru as the yidam deity. The first of four is the vase empowerment integration on the path. Recite the akṣha after me four times. The first

time, white light of the syllables emerges from the point between the eyebrows of the guru visualized as Coemergent Chakrasaṃvara.¹⁶ It melts into the top of your head. Imagine that your body and all external objective appearance becomes the empty appearance of the Body of Coemergent Chakrasaṃvara.

The second time, red light of the seed syllables emerges from their mouths. It dissolves into your throat. Imagine that whatever you say with your voice and all external sounds are the invincible empty sound of the coemergent ones.

The third time, blue light of the seed syllables emerges from their hearts. It dissolves into your heart. Imagine that whatever thoughts stir [in your mind] and all thoughts and memories that occur in others' mindstreams are also present in the coemergent ones. Be convinced that all of those [thoughts] do not transcend that.

The fourth time, yellow light of the seed syllables emerges from their navels. It dissolves into your navel. Imagine that the Body, Speech, Mind, and qualities of the guru visualized as Chakrasaṃvara come to adorn you. Rest there in equipoise.

For the secret empowerment integration on the path, the syllables *oṃ āḥ hūṃ hrīḥ* in the center of the four chakras melt into light and become white Body-Chakrasaṃvara sealing your head, red Speech-Chakrasaṃvara sealing the throat, {134} blue Mind-Chakrasaṃvara sealing the heart, and yellow qualities-Chakrasaṃvara sealing the navel.

For the wisdom empowerment integration on the path, assume the seven-point posture of the body, join upper and lower winds to cut off movement, and mentally abandon the concept of desiring to meditate. Shift the five eyes—that is, the tortoise-like eyes for

very gross afflictive concepts, crescent moon-like eyes for normal ordinary [concepts], kidney-like eyes for the small thieving [concepts], and full moon-like eyes for thick unconsciousness—and gaze into the space of the sky.¹⁷ Let go in the growing clarity, and afterward freedom of intellect will arise. In between sessions, [engage in] the four main daily activities of resting, sitting, standing, and going, each with five branches, which makes twenty, and shift the five eyes among the five gazes, maintaining everything without distraction.

For the word empowerment integration on the path, by means of having the four skills, take the scriptural transmission of this essence of yidam Chakrasaṃvara: *oṃ hrīḥ ha ha hūṃ hūṃ phaṭ*. (Repeat three times.) Imagine that the guru visualized as Chakrasaṃvara melts into you.

Toss flowers and say,

“May it be accomplished.”

[Third], the empowerment of the enactment, the meditation investiture in the self, that accomplishes the guru as ḍākinī, has four parts. For the vase empowerment integration on the path, repeat after me the fifty *a* syllables four times. The first time, clearly visualize the guru as Vajra Ḍākinī. The white syllable *a* emerges from the point between the eyebrows and dissolves into your head. All external appearances vanish in the unborn expanse. Imagine that all forms that arise as its unimpeded energy are the Body of Vajra Ḍākinī, empty appearance.

The second time, red *a* emerges from atop the tongue and dissolves into your throat. All resounding sound vanishes in the unborn expanse. {135}

Imagine that all sounds that arise as its unimpeded energy are the Speech of Vajra Ḍākinī, invincible empty sound.

The third time, blue *a* emerges from the heart and dissolves into your heart. All thought and memory vanish in the unborn expanse. Imagine that all thought and memory that arise as its unimpeded energy are the Mind of Vajra Ḍākinī, empty bliss.

The fourth time, yellow *a* emerges from the navel and dissolves into your navel. All appearance, sound, and mental movement vanish in the unborn expanse. Imagine that all appearance, sound, and thought that arise as its unimpeded energy are the play of the Body, Speech, and Mind of Vajra Ḍākinī. Rest there in equipoise.

For the secret empowerment integration on the path, the father Chakrasaṃvaras in the center of the four chakras dissolve into the mother Chakrasaṃvaras. The mothers totally transform and become the four ḍākinīs. In the head, white Buddha Ḍākinī brandishes a wheel to her forehead with her right hand, suppressing with splendor all appearance. At the throat, red Padma Ḍākinī holds a lotus to her throat with her right hand, bringing all appearance under control. At the heart, blue Vajra Ḍākinī holds a vajra to her heart with the right hand, purifying all appearance and making it workable. At the navel, yellow Ratna Ḍākinī holds a jewel to her navel, achieving all needs and desires. All of them hold blood-filled skull cups in their left hands, are adorned by the five symbolic ornaments, and dance upon corpse seats in the midst of fire. They are the seals.

For the wisdom empowerment integration on the path, think, “Henceforth, there is nothing other than the welfare of sentient beings. I will not view my own

welfare, nor meditate, nor engage in conduct, nor accomplish it.” Let go of the antidote of the self-entanglement of selfishness. Decisively make up your mind and train in doing anything for the welfare of others. {136}

For the word empowerment integration on the path, in order to induce the *ḍākinīs* to act, focus the visualization on the *ḍākinīs* in the four chakras and take this scriptural transmission to accomplish the guru as *ḍākinī*: *oṃ āḥ hrīḥ ha ri ni sa hūṃ*. (Repeat three times) The visualization of the guru as the *ḍākinī* dissolves and you imagine receiving the blessings. May it be accomplished.

Say that and toss flowers.

With that, the three [empowerments of] mind training, austerity, and self-investiture based on meditative absorption are conferred in a single sitting. That concludes the kusulu practice known as the Single Empowerment of Dzongpa. Do three prostrations of gratitude to the guru and say, “Such great kindness.”

Know how to apply the same sequence as before to the subsequent rituals. From the *Empowerment Rituals of the Holy Dharma Pacification of Suffering to Be Accomplished by Reading*, this was the section explaining the three Book empowerments—extensive, medium, and concise—of the main later transmission. May it spread and flourish.

13. DAMPA'S BLESSINGS

*The Self-Investiture of Interdependence*¹

oṃ svasti namo guru kāmalaśīlāya

Here is what is called the self-investiture (*bdag po gtod pa*) of interdependence that precedes [entrance into the house of] interdependence. For this empowerment conferral of Dampa Rinpoche's outer, inner, and secret guru practice methods (*bla sgrub*), arrange an eight-petaled-lotus mandala on a platform, surrounded by a vajra fence with firelight. At its center, place a spotted antelope skin (*krisnasāra*) with the head facing to the right. Upon that, place either a drawing or carving of Dampa's form and draw the letter *hūṃ* in front of it. Arrange the offerings and tormas. In the self-visualization, first do the refuge, awakening mind, and meditation on the four immeasurables.² All phenomena are purified as lacking intrinsic existence by *oṃ svabhāva*.... From within that state, mind itself is free of dualistic clinging.

oṃ hrīḥ ha ha hūṃ hūṃ phaṭ

The sound of the mantra awakens and instantly [mind itself appears as] Victorious Conqueror Chakrasaṃvara on a lotus-sun-moon seat. He is blue with one face and two hands holding bell and vajra while embracing the mother. His plaited topknot is adorned by a gem on the top, a crossed vajra in front, and a crescent moon on the front left side {137} and is crowned by Akṣhobhya above. He wears the six

ornaments, such as bone wheels and so forth, and a crown of dry skulls, a garland of blood-dripping heads, the silk ribbons of a hero, and a loosed tiger-skin skirt. He stands with right leg stretched out [and left leg bent], trampling upon Kālarātri and Bhairava. He charms with the nine moods of dance.

The mother is red Vārāhī holding a vajra in her right hand while making the threatening gesture. In her left hand she holds a blood-filled skull cup while embracing the father. Bells jingle on her naked form. She is adorned by a dry-skull crown and garland and by the five symbolic ornaments.

The two of them are the appearing image of the union of bliss and emptiness, the coemergent natural mind. They stand in the midst of the blazing fire of timeless awareness, the very epitome that is inseparable from all buddhas throughout space.

Imagine that in Chakrasaṃvara's heart, white light radiates from the mantra string circling the *hūṃ* on the sun, refining the environment and all its inhabitants as the pure mandala. Again [the light] reabsorbs into oneself.

Recite *oṃ hrīḥ ha ha hūṃ hūṃ phaṭ*. [Then cleanse] the tormas and offerings [with *raṃ yaṃ khaṃ* and purify with *oṃ svabhāva...*].³

From within emptiness, in the excellent vessel that came from *oṃ*, the articles of offering from *āḥ* have the nature of bliss-emptiness, the form of offering substances, and the function of satisfying with undissipating bliss. They are increased and spread throughout space by *hūṃ*.

oṃ āḥ hūṃ (Repeat three times)

Offering *ḍākinīs* emanating from the heart make offerings to oneself.

While visualizing that, make the outer offerings with *oṃ vajra arghaṃ pratiḥccha svāhā...to...śabda*. Offer the inner offering by adding the three seed syllables to the root mantra. Do the secret offering with *oṃ sarva tathāgata anurāgaṇa vajra svabhāva ātmako 'ham*. Then the praise:

Glorious Wheel of Supreme Bliss,
wheel monarch of the *ḍākinīs*,
the actual five awarenesses and three *kāyas*,
refuge of migrators, I prostrate to you. {138}

The environment and its inhabitants dissolve into light which gradually melts down into the *hūṃ* at the heart. Then it reverses upward and dissolves in the basic space of lucid clarity.

Rest a while in equipoise. Then, from the state of lucid clarity,

I rise again as the Heruka's body.

The Front Visualization

oṃ svabhāva...The mandala in front disappears into emptiness. From within emptiness, an impenetrable protection circle encloses a fully blooming multicolored eight-petaled lotus. In its center are the lion throne of fearlessness, the lotus seat of nonattachment, the sun seat of compassion, and the spotted antelope skin of awakening mind. And upon that is the great sage, Venerable Dampa the Indian. He is the color of smoke, with red eyes and matted

hair. His right hand bestows refuge and his left holds an interdependence vessel at his heart.⁴ His upper body protrudes naked from the white woolen blanket that he wears on his lower body. He is adorned by the six symbolic bone ornaments. He makes the yogic gaze of suppressing samsara and nirvana with splendor. He abides like the embodiment of illusion, manifesting an unimpeded display of the three kāyas for whoever needs taming.

On the outer petals of the lotus, proceeding clockwise from the front, are the root and lineage gurus, yidam deities of the mandala, the Buddha Jewel, the Dharma Jewel in the form of the Great Mother, the Sangha Jewel, the bodhisattvas of the ten levels, the ḍākinīs of the three places, the realm protectors, and the oath-bound guards, all gathered like thick cloud banks.

Visualized clearly like that, the principal figures have white *om* at their heads, red *āḥ* at their throats, and blue *hūṃ* at their hearts. Light radiates from those letters. {139} All the blessings and spiritual powers of Body, Speech, and Mind of the three-times buddhas, bodhisattvas, yidams, ḍākinīs, and dharma protectors are gathered in as white, red, and blue light rays. As they melt into the three letters, [those figures] become the gathered essence of all sources of refuge.

The Accumulation of Merit

Mipam Göṇ, mighty one of the tenth level,
Dampa Sangye, lord for migrators,
you turned the dharma wheel in three transmissions—
I bow to you, the mighty yogi.

Root and lineage gurus, yidam deities,
Buddha, dharma, noble assembly,
dākinīs of the three places, realm protectors,
and oath-bound ones, I bow with respect.

I present unsurpassable offerings,
confess every negative unvirtuous act,
rejoice in all virtuous deeds,
request the turning of the dharma wheel,
and beg you to remain without passing into peace.
Whatever virtue I have accumulated
I dedicate to all sentient beings.

Repeat three times or however much you can. Then the
recitation for the descent of blessings:

White light rays emerge from Dampa's heart and
dissolve into one's heart. All the absorptions,
awakened aspirations, experiences, and special
realizations that the Venerable One has in his heart
are born in my mindstream.

*oṃ guru kamalaśīla nama "to me" jñāna āveśaya guru
hrīḥ vaṃ svāhā*

Repeat forcefully as much as possible. Afterward, do some
of each recitation for the three kāyas in order to bless the
disciples.

Touched by the light from the heart of the guru in
front who abides as the embodiment of nirmāṇakāya,
the body's stains are purified, and enlightened
activities are accomplished for whoever is to be
tamed. *oṃ āḥ hrīḥ guru nirmāṇakāya siddhi hūṃ*
(Recite) {140}

Again, the light from the guru's body abiding as the embodiment of saṃbhogakāya purifies verbal obscurations. All appearance dawns as the vast array of purity. *oṃ āḥ hrīḥ guru saṃbhogakāya siddhi hūṃ*

Then the light from the guru's body abiding as the embodiment of dharmakāya purifies mental obscurations, and intrinsic awareness free of elaboration dawns. *oṃ āḥ hrīḥ guru dharmakāya siddhi hūṃ*

Requesting Blessings

“Dampa Rinpoche, please bless my body with splendor.” With this supplication, white light rays emanate from Dampa's hair tuft between his eyebrows. They dissolve into one's forehead and purify physical negativity and obscuration. The body becomes Dampa's Body. Again, “Dampa Rinpoche, please bless my speech with efficacy.” With this supplication, red light rays emanate from Dampa's throat. They dissolve into one's throat and purify verbal negativity and obscuration. The speech comes to possess efficacy. Again, “Dampa Rinpoche, please bless my mind with realization.” With this supplication, blue light rays emanate from Dampa's heart. They dissolve into one's heart and purify the mindstream's negativity and obscuration. Special experiences and realizations arise. Dampa's Body in front dissolves into light and melts into one's heart. One's body also dissolves into light, becoming a single white a.

Hold the mind there. That also dissolves into the space of lucid clarity like clouds vanishing in the sky. From within

that state, the entire self and front mandalas manifest vividly as before.

Then the disciples are cleansed, offer prostrations, and take their seats. {141} The mind of awakening is aroused, and whatever teachings are appropriate are given beforehand.

Included in the later transmission of Pacification, this is called “self-investiture of interdependence that precedes [the house of] auspicious interdependence.” It is the accomplishment of Dampa Rinpoche’s three kāyas that confers the blessings of the profound outer, inner, and secret guru accomplishment methods. The master’s requisite actions having already occurred, now the first of the disciples’ acts is to offer a mandala. Then in order to purify your mindstreams, repeat [the prayers] of refuge, awakening mind, offering, dedication, and aspiration:

“I pay homage and go for refuge to all the holy gurus... to...May just that be accomplished.” (Repeat three times)⁵

Main Part

For the purpose of the main part, place the palms together and supplicate the guru as inseparable from Dampa by repeating this three times:

“Lama Rinpoche! For the sake of myself and all sentient beings, please cause the outer, inner, and secret essence of Dampa Rinpoche to ripen in me as nirmāṇakāya, saṃbhogakāya, and dharmakāya.”

Then the disciples appear in the form of Coemergent Chakrasaṃvara with Venerable Indian Dampa above your heads surrounded by the root and lineage gurus. The Three Jewels are at the throat, Chakrasaṃvara surrounded by all the yidams at the heart, and the three ḍākinīs of Body, Speech, and Mind surrounded by hosts of ḍākinīs at the navel. Light rays emanate from *hūṃ* in their hearts, invoking all root and lineage gurus, yidams, buddhas, bodhisattvas, heroes, and heroines from their natural abodes. Especially Dampa Rinpoche's *nirmāṇakāya*, dark brown, brilliant, his right hand with the symbols of the five families such as vajra, jewel, and so forth, and the left hand ringing a bell. Those infinite forms absorb into oneself, and the blessings enter. {142}

Visualize that and recite:

*oṃ āḥ hrīḥ guru nirmāṇakāya siddhi hūṃ jñāna
āveśaya
veśaya hrīḥ vaṃ svāhā*

Play music and offer incense. Afterward,

Rest for a moment in equanimity with no mental contrivance.

Again light rays emanate from the *hūṃ* at their hearts, invoking all root and lineage gurus...(etc.). Especially Dampa Rinpoche's *saṃbhogakāya* with ornaments of precious jewels and bones, holding vajra and bell crossed at the heart, sitting in cross-legged vajra posture, gazing at the sky. Those infinite forms absorb into oneself, and the blessings enter. *oṃ āḥ hrīḥ guru saṃbhogakāya siddhi hūṃ jñāna āveśaya veśaya hrīḥ vaṃ svāhā*

Play music and offer incense. Rest in equanimity, maintaining that radiant state.

Again light rays emanate from the *hūṃ* at their hearts, invoking all root and lineage gurus...(etc.). Especially Dampa Rinpoche's dharmakāya wearing the dharma robes of the sky. Those infinite forms absorb into oneself, and the blessings enter. *hūṃ hūṃ / hrīṅ hrīṅ / phaṭ phaṭ / oṃ āḥ hrīḥ guru dharmakāya siddhi hūṃ jñāna āveśaya veśaya hrīḥ vaṃ svāhā*

Play music and offer incense.

Rest in the effortless equanimity of mind itself.

Then, from the empowerment bestowal that intensifies the three roots, first the intensification of the guru. Repeat this supplication after me:

“In a conventional sense, the words of the holy gurus are either true or not true. If the words of the holy gurus are true in the conventional sense, then please establish me right now in the illusion-like *nirmāṇakāya*, *saṃbhogakāya*, and *dharmakāya* of Dampa Rinpoche.” (Repeat three times)

Light rays emanate from *hūṃ* in the hearts of the guru on your heads and from the guru visualized in front, invoking all the gurus of the ten directions and the three times in the form of Dampa Rinpoche's *nirmāṇakāya*, *saṃbhogakāya*, and *dharmakāya*. Also from the guru visualized in front, similar infinite [forms] arrive. They all gradually absorb into oneself, and all the blessings of the guru's Body, Speech, and Mind are received. {143}

*oṃ guru kāmalaśīla namo vajra piṣḍyaṃ jñāna
āveśaya guru hrīḥ vaṃ svāhā*

Play music and offer incense.

Then, as the supplication for the intensification of the yidam, repeat this:

“In a conventional sense, the words of the yidam deities and mantra and mudra and meditative absorptions are either true or not true. If the words of the yidam deities and mantra and mudra and meditative absorptions are true in the conventional sense, then please establish me right now in the illusion-like *nirmāṇakāya*, *sambhogakāya*, and *dharmakāya* of Dampa Rinpoche.”

(Repeat three times)

Light rays emanate from *hūṃ* in the hearts of the deities in your throat and heart and from the hearts of the yidam deities, buddhas, and bodhisattvas visualized in front, invoking all the yidams, buddhas, and bodhisattvas of the ten directions and the three times in the form of Dampa Rinpoche’s three *kāyas*. Also from the yidams, buddhas, and bodhisattvas visualized in front, similar infinite [forms] arrive. They all absorb into oneself, and all the supreme and common spiritual powers are obtained.

*oṃ hrīḥ ha ha hūṃ hūṃ phaṭ / oṃ bāgīśvari mūṃ /
oṃ mañjughoṣa hūṃ / oṃ bhari siddhi hūṃ / oṃ guru
kāmalaśīla / namo vajra piṣḍyaṃ jñāna āveśaya guru
hrīḥ svāhā*

Play music and circulate incense.

Again, as the supplication for the intensification of all the ḍākinīs and dharma protectors, repeat after me:

“In a conventional sense, the Words of the holy dharma protector guards, ḍākinīs, and realm protectors are either true or not true. If the Words of the holy dharma protector guards, ḍākinīs, and realm protectors are true in the conventional sense, then please establish me right now in the illusion-like nirmāṇakāya, saṃbhogakāya, and dharmakāya of Dampa Rinpoche.” (Repeat three times)

Light rays emanate from *hūṃ* in the hearts of the ḍākinīs, realm protectors, and dharma oath-bound ones in your navel and from those visualized in front, invoking all the ḍākinīs, realm protectors and oath-bound guards of the ten directions and the three times {144} in the form of Dampa Rinpoche’s three kāyas. Also from the ḍākinīs, realm protectors, and oath-bound protectors visualized in front, similar infinite [forms] arrive. They all absorb into oneself, and all the power and capability of unimpeded enlightened activity are obtained.

*oṃ sarva buddha ḍākinī ha ri ni sa mama jñāna
āveśaya hrīḥ vaṃ svāhā / oṃ vajra ḍākinī jñāna
āveśaya hrīḥ vaṃ svāhā / oṃ ratna ḍākinī jñāna
āveśaya hrīḥ vaṃ svāhā / oṃ padma ḍākinī jñāna
āveśaya hrīḥ vaṃ svāhā / oṃ karma ḍākinī jñāna
āveśaya hrīḥ vaṃ svāhā*

Play music and circulate incense.

Then the scriptural transmission for recitation. Both master and disciples appear in the form of Dampa Rinpoche. A mantra string from *hūṃ* in the master’s

heart emerges from the mouth and enters one's mouth, melting into the *hūṃ* at the heart.

oṃ guru kāmalaśīla nama "to me" jñāna āveśaya guru hrīḥ vaṃ svāhā

(Repeat three times)

Again, both are conferred with actual realization (*mngon rtogs*) of each of Dampa's Body, Speech, and Mind.

oṃ āḥ hrīḥ guru nirmāṇakāya siddhi hūṃ

Then substitute *saṃbhoga* and *dharma* for *nirmāṇa* and repeat each three times. Afterward, say the following:

May all the blessings of Body, Speech, and Mind of Dampa's dharma-, saṃbhoga-, and nirmaṇa-kāyas enter the mindstreams of these fortunate disciples.

Toss flowers. With this, one accomplishes Dampa's outer, inner, and secret blessings. Take the sacred pledges, offer a mandala in gratitude, dedicate the virtue, and make offerings and praises to the front visualization. Adorn the end with requesting forbearance, sending [them] off, dissolving [the visualization], dedicating the merit, and auspicious verses.⁶

Yidam Cycle of the Later Transmission

14. EMPOWERMENT OF THE TWELVE SUGATAS OF SPIRITUAL PRACTICE¹

oṃ svasti / namo guru maṇḍala pāda bhyah

In the yidam cycle of the later transmission of Pacification, first is the ritual for conferring the empowerment in the mandala of the twelve sugatas of spiritual practice. The first of three parts is the preparation, which has two parts. First is the ground ritual (*sa cho ga*). In a conducive environment, the master who has fulfilled the recitation of the approach stage {145} should practice the self-visualization that is instantaneously complete or gather the visualization of the principal figure into lucid clarity and arise as the deity in the session breaks.

I. Preparations

A. The Ground Ritual

Requesting the Ground

With divine pride, present the offering and torma to the ground masters and realm protectors. Cleanse and purify with *raṃ yaṃ khaṃ*. Bless with the three seed syllables. Invoke the guests with:

The light from one's heart...(etc., and) *oṃ vajra ākarṣaya jah*.

Offer with *arghaṃ* and so on. Give the torma with *akāro*....
Then the offerings and torma are dispatched with:

Whatever gods and nāgas live in this place,
whether harm-doers, *sinpo* spirits, or others,
I am requisitioning this ground.
Please donate it for the purpose of the mandala.

On that ground, set up a scented mandala with heaps [of grain], along with the offerings and torma, and bless them.
Making the earth-touching mudra, touch the ground with the three middle fingers.

The yellow earth goddess holding a vase and adorned by silks and jewels emerges above the ground from the navel up and remains there.

[Recite] from that to *oṃ prithi devī bhyaḥ* and after from *arghaṃ*...to...*śabḍa*, adding *akāro*...to offer the torma.

The protector, Lion of the Shākyas,
made offerings and held various jewels.
Earth goddess, as you were the witness,
I will draw the mandala on this ground.

With that, she grants permission and melts back into that ground.

Purifying the Ground²

Place the palm on the ground [and say],

oṃ bhūkhaṃ—the foundation ground becomes the nature of the sky.

om lam hūṃ—the foundation ground becomes the nature of the vajra.

om ha ha ha na krodha hūṃ phaṭ—the foundation ground becomes blessed.

Taking Possession of the Ground (*sa bzung ba*)

Think, “I will draw the mandala on this ground.”

Instantly one changes into the form of the green wrathful Vignāntaka holding a cross[-vajra] and bell, with an expression of extreme wrath, disseminating infinite wrathful emanations.

hūṃ

Listen here, hosts of obstructing gods and such, dwelling in the foundation ground of the great mandala:

I will draw the great mandala on this site. {146}

You all can go elsewhere, away from here.

Proclaim that and the wrathful mantra with incense and music.

The host of wrathful emanations rain down fiery weapons and expel all devils and obstructors.

Protecting the Ground

They gather again, and from that [the ground] is contained within a vajra protection fence that is the nature of [their] wrath, which nothing whatsoever can destroy.

B. Preludes

The Deity Prelude

The second part of the preparation ritual has three parts. First, the deity prelude (*lha sta gon*). Draw the chalk lines and arrange scented drops with heaps in the places of the deities. Set up the offerings, bless them, and purify with *svabhāva*....

From within emptiness appear the four elements together with Supreme Mountain. Upon that, from *hūṃ*, is the divine palace with totally complete attributes. In its center is a four-petaled lotus and around that an eight-spoked wheel with *om* at its hub, from which appears Black Nairātmya. She is holding a curved knife and khaṭvāṅga, [sitting] in the relaxed posture with left leg extended. On the four petals are *maṃ - praṃ - vaṃ - tāṃ* and on the eight spokes are *a hūṃ - dhī hūṃ - hrī hrī - kaṃ hūṃ*. Those [syllables] completely transform into the vivid appearance of the twelve sugatas surrounded by deity hosts.

Bless the three places. Invoke the awareness beings who dissolve [into them].

Perform all the offerings and praises of empowerment conferral. Hold up the incense.

The tongue is *hūṃ*, which becomes a vajra.

All buddhas dwelling in directions
without exception, consider me.

I, who am named *so-and-so*,
will now draw the mandala.

Buddhas and so on, please all come.

Bestow genuine spiritual powers here.

Repeat three times to make that urgent appeal.

The Vase Prelude

Dress the two vases and arrange the victory vase on a mañji upon a heap in the center. Place the activity vase in the northwest. {147} Surround it with offerings, then perform the visualization, recitation, and [continue] up to the dissolution into light as described below in the vase visualization.

The Prelude for the Disciples

The disciples first wash and do prostrations to the mandala, which is covered by a curtain, and then take their seats. Refuge, awakening mind, supplications, and the appropriate dharma explanation are done first.

This is the occasion for conferring the empowerment by the twelve sugatas of spiritual practice from the later transmission of Pacification. Of the prerequisites for the mandala, most people these days use colored sand or drawing on cloth for the mandala that acts as a support for the ripening [empowerment]. Of those two, the colored sand [requires] two evenings, while for the cloth drawing, the first evening is actually this occasion of the prelude. The preludes of the deity and the vase have been accomplished. Now, in order to request the dharmas of the disciples' prelude, offer a mandala. As for how to contemplate this, as is taught, "Whoever strives for Mantra's spiritual powers must enter here into the mandala." This [means] in general the happiness and fortune of gods and humans and the peace and happiness of shrāvakas and

pratyekabuddhas are abandoned for the sake of awakening. In order to attain the supreme spiritual power of awakening through unsurpassed altruism, you must enter into this great mandala. Thinking that, arouse the awakening mind.

The disciples' acts: Light from one's heart purifies the negativities and obscurations of the disciples' three gates and they dissolve into light. Imagine that they arise in the form of Nairātmya arrayed on a lotus seat. {149}³ Then repeat the supplication:

“namo

Great joy, you my teacher,
Glorious Heruka, please consider me.
Bestow on me the ocean of vows
more amazing than the awakening mind.”
(Repeat three times)

Giving permission:

Come, child. You have the high style of a recipient
of the Mantra of the Great Vehicle.
I will perfectly show you the ritual
manner of conduct of Secret Mantra.

Think that you are taking all the common and special
vows, and repeat this after me:

“I go for refuge in Buddha, dharma, and sangha
because I desire emancipation.
I arouse the three minds of awakening
in order to achieve the welfare of all beings.
I abandon all actions other than
those that benefit sentient beings.

The sacred pledges of Secret Mantra:
I take the vows of the five sugatas.
I renounce downfalls delineated as fourteen,
and the branch faults.”
(Repeat three times)

Then with the vajra, touch their three places with scented water.

By saying *om āḥ hūṃ*, all of you appear as Nairātmya marked with white *om* in the wheel at the forehead, red *āḥ* on a lotus at the throat, and blue *hūṃ* at the hub of the vajra at the heart. Your three gates become the three vajras.

Again, touch from bottom to top.

As you say *hūṃ āḥ om*, think that this [blessing] is stabilized.

Since they are now held as objects of offering, offer the outer enjoyments with *om vajra puṣpa pratīcca svāhā*...and so forth.

Now, there are two [ways] of examining whether [the disciples] are worthy of spiritual power. The first is throwing the toothstick. Imagine that the toothstick arises from *hūṃ* and possesses the ability to be examined by the deities of spiritual power.

Thinking that, give it to the [disciples]. They in turn throw it within the boundaries of the mandala while saying “*om vajra hāsa ha*.” The master [says],

The second prediction is the preparation for dream examination, which has three parts. Of those, in order

to have clear dreams, (sip three times) the palm water—*oṃ hrīḥ viśuddhā svāhā*—and throw the leftovers behind you. {150} In order to guard against obstacles, a string (*srad bu*) of vajras arises from *hūṃ* and becomes a powerful protection against obstacles. (Invoke) the awareness being of the string with *jaḥ hūṃ vaṃ hoḥ*. (It dissolves.) The string is tied twice around the right upper arm of men and the left upper arm of women.

Sprinkle with water from the activity vase and seal [the string] by making a crossed vajra and saying *oṃ āḥ vighānānta kṛita hūṃ phaṭ*.

Then kusha grass with the ability to prevent troubled dreams arises from *dhīḥ* and *ha*.

Imagine that and recite *dhīḥ* for the small [kusha stalk that goes under] the pillow, facing to the right, and recite *ha* for the large [kusha stalk that goes under] the bed, facing to the left. Then, in order to make that irreversible, give a dharma teaching:

All of you have thus encountered the teachings of Secret Mantra vajrayāna, as difficult to find as it is to find an udumbara flower. Finding this is immensely meaningful. Just seeing the mandala has the potential to purify the negativity and obscurations accumulated during many aeons. Once you have entered there and obtained the empowerment, if you exert yourself on the path, you are certain to attain unsurpassable awakening in this very lifetime. It is the supreme discovery. Cultivate joy thinking about this incredible find.

Now, the main part is examining the dream. Tonight, lie down in the manner of a lion on your

pillows and beds of kusha grass, keeping a virtuous mind. You will see the good or bad signs.

With that, the prelude topics are complete. The main conferral of the empowerment will take place tomorrow morning.

Say that and dedicate the virtue. Send [the disciples] to their own places. Say *om vajra vegakrama hoḥ* and hold the prelude mandala up to the sky. Say the mantras of all the activities to the inner offering and secure the boundaries with water, and leave it. As for the inquiries in the morning, if there were virtuous dreams then encourage [the disciples] not to be attached. If they were bad, avert them with the knowledge that [dreams] are like illusions.

II. Main Part

A. Drawing the Mandala

The first of the four rituals of the main part is drawing the mandala. Combine the five-colored sand and strings as ten and then arrange five heaps in the center of the mandala. Put up the offerings around it and consecrate. {151} Visualize oneself as the deity and cleanse and purify the lines and colors.

From within emptiness, *om hūṃ trāṃ hrīḥ āḥ* become the forms of the tathāgatas of the five families.

Invoke them with

Awareness beings *vajra samājaḥ / jaḥ hūṃ vaṃ hoḥ*

They dissolve and become one. Offer with *arghaṃ*...to... *śabda*. Praise with “From dharmakāya space...” (*chos sku nam mkhas...*).

The five families dissolve and from that arise as the lines and colors. *oṃ vajra citra samaya hūṃ*

Recite that for the colors.

Setting the Lines

With the pride of being the principal [deity], the master turns to the east with the thread and says *jaḥ jaḥ jaḥ*, and presents the multicolored threads to the disciples, Mārīchī and the others, prideful ones emanated from one's heart. While the five syllables are recited, the threads are twisted into one. Imagine that the real mandala is established in space. Say *oṃ vajra samaya sūtra mati krama hūṃ*. Holding the vajra, with the thumb and finger [make] the eight main lines in the existing circle without mistaking the directions, and snap [the thread] toward the sky. Afterward invoke the awareness beings of the thread lines. Then after making sure that all directions are equal, lay the action line (*las thig*). There are four pediments at the four doors, and outside are the lotus rail, charnel grounds, vajra fence, and fire line. Inside the main line within the rim of the round circle, [make] an eight-spoked wheel. Within that, lay the lines of a four-petaled lotus with stamen and pistils as usual. Raise it with [*oṃ vajra*] *vegā* [*krama hūṃ*] and enter. Say "hee," look, and open the door.

Distributing the Color

The master goes to the center and says,

This realm (*dbyings/dhatu*) of phenomena is totally pure.
The element (*kham/dhatu*) of beings is totally free.
I will draw the heart of the mandala,
Vajrasattva's divine palace.

Starting in the place of Indra [northeast, proceeding clockwise], color the outside walls white, then yellow, red, green, and blue,⁴ and draw the five *rekhā* [figures] the size of the doors. Cover with the skull. Then the disciples also draw [the colors]: the center is blue, the stamens are yellow, and the lotus [petals] are the direction colors. Then the spokes of the wheel from the east clockwise are white, blue, red, white, white, green, the rim is blue, and everything after that as usual. {152} The deity symbols accord with their individual body colors or their implements. If that is not possible, then draw spheres the color of the deities' colors. Invoke the deities' awareness beings.

B. Arranging the Ritual Articles

Holding incense, lead with the vase used for the preparations and circle the mandala to the right. Place the victory vase on the mañji in the center of the mandala. Place the activity vase in the northeast outside the gate. Set out the general offerings starting with the northeast flower border [and place] the two waters and five sense offerings around to the right. If possible, surround it with the three [offerings of] incense, butter lamps, and divine food (*lha bshos*) equal in number to the deities. Gather completely all the necessities here, such as transcendent and nontranscendent torma and medicine and alcohol, the articles for the feast, special music, presents, empowerment substances, and so forth.

C. Practice Service

Sprinkle water from the activity vase on the preliminary torma, purify with *om āḥ vighānān...*, and cleanse with *svabhāva....*

From within emptiness, the precious vessel [arises]
from *om*; within it the elixir of timeless awareness
from *āḥ* expands by *hūṃ* to pervade space.

Bless three times with *om āḥ hūṃ*. Invoke the guests with
“The light from one’s heart...” and...*ākaraṣaya jaḥ*. Dedicate
with *akāro*...seven or three times. Dispatch [the torma] to
the virtuous ones with “Whatever gods and nāgas live in
this place...(etc.)” and to the negative ones with:

Any hosts of elemental spirits
not empowered to view the secret activities—
take these leftovers of the torma
and go somewhere else right now.

Add the wrathful mantra, and throw the torma outside.

Instantly oneself becomes Nairātmya. From the seed
syllable in the heart, *ra* and *hūṃ* letters break off
from the bottom. [From those] the ground [becomes]
the double vajra that rests on the sun. From that
emanate the vajra fence, lattice, tent, and canopy,
filling the space without gaps. Blazing fire from the
sun smelts them together and they blaze. Firelight
radiates everywhere, leaving nothing intact. {153}

om vajra rakṣa rakṣa hūṃ hūṃ phaṭ

Repeat three times. Purify and cleanse the place and
materials.

From within emptiness, the pure dwelling of the
divine palace is contained within the protection circle.
In the excellent vessel that arises from *om*, the
offering articles from *āḥ* have the nature of bliss-
emptiness, the form of offering substances, and the

function of satisfying with undissipating bliss. Expanded by *hūṃ* to pervade space, they fill up everything outside and inside. *oṃ vajra arghaṃ āḥ hūṃ* (and likewise:)...*pādyam...puṣpe...dhūpe...āloke...gandhe...naivedye...śabda āḥ hūṃ*
(Bless with) *oṃ vajra spharaṇa khaṃ*

Self-Visualization

Light rays from the seed syllable in one's heart awaken all the gurus, yidams, buddhas, and bodhisattvas in the sky in front.

With the wish to liberate all migrators,
I always go for refuge
until the heart of awakening
in the Buddha, dharma, and sangha.
(Repeat three times)

With wisdom and compassion,
diligently for the welfare of sentient beings
I arouse the mind of supreme awakening
with the buddhas before me.
(Repeat three times)

May all sentient beings have happiness.
May they be free of all suffering.
Without ever being parted from happiness,
may they rest in supreme equanimity.
(Repeat three times)

The objects of refuge all dissolve into oneself. Atop one's head Vajrasattva appears from a lotus, sun, and moon—white, peaceful, and smiling. He holds a vajra

to his heart with the right hand and a bell to his hip with the left. Adorned by silks and jewels, he sits with the right leg out in the relaxed posture. A stream of elixir from the white letter *hūṃ* in his heart flows down through his right big toe, purifying all negativities and obscurations. Imagine one's body as pure as a crystal ball.

om vajra satva samaya...(Recite the hundred syllables)

Vajrasattva dissolves into light and melts into us. Again light rays radiate from the heart. {154} The guru dwells as the lord of the family in the mandala of the twelve sugatas surrounding Nairātmya, awakened in the sky in front.

I bow to the indestructible lotus feet
of the body of the guru who is like a jewel
and through whose kindness
great bliss arises instantly.⁵

I pay homage to the yidam deity,
the refuge for all my lifetimes,
who lacks all that is undesirable
and bestows all that is truly desirable.

Do prostrations and offer with *argham...*to...*śabda*.

namo

I pay homage to the Three Jewels.
I take refuge in the Three Jewels.
I present unsurpassable offerings.
I confess each negativity and nonvirtue.
I rejoice in all virtue.
I supplicate you to turn the dharma wheel.

I supplicate you to remain and not enter nirvana.
Whatever virtue I have accumulated
I dedicate to all sentient beings.
(Repeat three times)

Those were the causes of the accumulation of merit. Then
the accumulation of timeless awareness, the fruition.

*om svabhāva śuddhāḥ sarva dharmāḥ svabhāva
śuddho 'haṃ*

om śūnyatā jñāna vajra svabhāva ātmako 'haṃ

All phenomena composed of objective and subjective
clinging is naturally without reference and becomes
emptiness.

Rest in equipoise.

From within emptiness, in the center of the
protection circle, from *e* arises a triangular dharma
source, white outside and red inside. From *yaṃ* the
wind mandala is a blue half-moon, from *raṃ* the fire
mandala is a red triangle, from *vaṃ* the water
mandala is a white circle, from *laṃ* the earth mandala
is a yellow square, and from *suṃ* the Supreme
Mountain made of the four kinds of jewels—all
stacked up. On top of that is a multicolored lotus from
paṃ, and in its center a multicolored vajra from *hūṃ*,
its four prongs the colors of the four directions and its
center a dark blue square. Upon that, from *bhruṃ*
appears the square jeweled divine palace adorned by
four pediments. It is perfectly complete with all
characteristics, such as the protruding ledges,
architraves, and looped garlands and half-garlands on
the cornices and parapets. {155} It is encircled on

the outside by the eight great charnel grounds that arise from spiritual powers. The inside is the colors of the four directions and in the center is an eight-spoked wheel, within which there is a four-petaled lotus with yellow stamens. In each of the deity places are layered seats: lotus and suns for the principal one and the Agni (southeast), Nairṛtī (southwest), and Indra (northeast) [spokes] of the wheel and lotus-moon seats for all the others.

On the principal's seat is a blue letter *aṃ*.⁶ The seed syllables of the entourage emanate from that and come to rest in their individual places: *maṃ praṃ vaṃ tām*⁷ on the four lotus petals starting in the east, and *a dhī hrīḥ kaṃ* in the four [cardinal] directions of the eight spokes. On the Vāyu (northwest spoke) of the intermediate [directions] is *hrīḥ*, and the other three are *hūms* in the colors of the particular deities. Light rays emanate from them, make offerings to the noble ones, accomplish the benefit of sentient beings, and gather back in again, totally transforming into the forms of the individual deities.

In the center, from the *aṃ* on the seat, appears Venerable Vajra Nairātmya, black, with one face and two arms. She brandishes a curved knife to the sky with her right hand and holds a blood-filled skull cup in her left hand, with a khaṭvāṅga at the crook of the elbow. She has three eyes and expresses wrathful laughter with bared canine teeth. Her yellow hair swirls upward. She is naked except for the five symbolic ornaments, the garland of dry heads, and so forth—the perfectly complete accessories of a goddess. Poised with right leg bent and left leg straight on the corpse seat, she abides in the center of a blazing bonfire.

Of the four lotus petals, in the north green Tārā appears from *tām*. Her right hand is in the mudra of supreme generosity and her left is holding the stem of a blue utpala flower with thumb and ring finger. She sits in the relaxed posture with her right leg slightly stretched out. In the east, from *maṃ*, is white Mārīchī with one face and four arms. The first two hands hold a drawn bow and arrow, and the lower two a jeweled grain bouquet and rosary. She sits in full vajra posture. {156} In the south, from *praṃ*, is yellow Svayambhūrājñī with four arms. The first two hands hold a volume of scripture, the lower two a lotus garland. She sits in vajra posture. In the west, from *vaṃ*, is red Vajravārāhī, a pig's face protruding up from the right and her wrathful face looking down from the left. She brandishes a curved knife with her right hand and holds a skull cup to her heart with the left. She stands on a corpse seat in the posture of dance with the left leg partially bent.

On the eastern spoke of the eight-spoked wheel, from *āḥ*, appears the bodhisattva Samantabhadra, white in color⁸ and sitting in the vajra posture of equipoise. In the south, from *dhīḥ*, is orange Mañjushrī, Lion of Speech, with a sword in his right hand and a volume of the perfection of wisdom on an utpala flower in his left. He sits in the bodhisattva posture on a throne of a blue lion. To the west, from *hrīḥ*, is red Avalokiteshvara with four arms. The first two are held with palms joined and the lower two hold a rosary and a white lotus. He sits in vajra posture. In the north, from *kaṃ*, red Nivāraṇaviṣhkambhin holds a lotus and lasso in his right hand and a rosary and jewel in the left, sitting in the relaxed posture. On the Agni [spoke], from *hūṃ*, dark blue Vajrapāṇi is brandishing a vajra with the

right hand and making the pointing threat raised to his heart with the left. He wears a tiger-skin skirt and is adorned by snakes and jewels. He stands in striding posture with his right leg bent and his left straight. On the Nairṛtī [spoke], from *hūṃ*, black Yamāntaka holds a sword with a vajra handle in the right hand and makes the pointing threat marked with an utpala with the left. He is adorned by the eight articles of charnel grounds. With his left leg extended, he tramples on a wild buffalo that faces downward. On the Vāyu [spoke], from *hrīḥ*, white Khasarpaṇi makes the gesture of supreme generosity with his right hand and holds a crystal rosary to his heart with the left. He sits with his right leg slightly extended in the relaxed posture. On the Indra [spoke], from *hūṃ*, blue Achalā brandishes a sword in his right hand and a lasso wrapped two times around the pointing threat mudra of his left hand at his heart. He kneels on his left leg with the right foot flat on the seat in a standing posture. {157} He has a tiger-skin skirt and is adorned by silks, jewels, and snakes. Aside from Vārāhī and the three wrathful females, all of the entourage are beautifully arrayed with silks and jewelry.

All of the deities have white *om* at the forehead, red *āḥ* at the throat, and blue *hūṃ* at the heart—the epitomes of the three vajras of all buddhas. Light rays emanate from the *hūṃ* in their hearts. The awareness mandala of Nairātmya surrounded by the twelve deities (is invoked) into the sky in front, *vajra samajaḥ*. It melts and becomes one [with the visualized forms] with *jaḥ hūṃ vaṃ hoḥ*. Again the hearts' light rays invoke the empowerment deities of the five families with their entourage, *vajra samajaḥ*. After the supplication with *om sarva tathāgata*

abhiṣiñca tu maṃ, the mothers of the five families emanate from the fathers' hearts carrying vases full of elixir.

Just as the gods bathed him
as soon as he was born,
just so I bathe your body
with pure divine water.⁹

oṃ sarva tathāgata abhiṣekata samaya śrīye hūṃ

The vase water confers empowerment through the crowns of the head, fills the body, and purifies stains, and the excess liquid overflows up through the head and becomes Vajrasattva crowning all the deities. In the heart of each deity rests their individual seed syllable on a sun in the case of the principal and four wrathful ones, or on a moon in the case of the other eight [deities]. Light emanates from the strings of recitation mantras that encircle them and makes offerings to the victorious ones, evoking their spiritual practice. It purifies the negativities and obscurations of all sentient beings. All the good qualities of samsara and nirvana are gathered back in the form of light rays that dissolve into oneself. Appearance, sound, and thought are purified as the mandala of deity, mantra, and lucid clarity.

Mantras for Recitation

oṃ āḥ aṃ svāhā (The principal [goddess Nairātmya])

oṃ tāre tuttare ture svāhā (Tārā)

oṃ māricyai māṃ svāhā (Mārīchī)

oṃ praṃ harini hūṃ (Svayambhūrājñī)

oṃ vajra vārahī vairocanī hūṃ phaṭ (Vārāhī) {158}

oṃ vajra satva thalhiṃ saraṃ hūṃ phaṭ
(Nivāraṇaviṣhkambhin)

oṃ vajra caṇḍa mahā roṣaṇa hūṃ phaṭ (Vajrapāṇi)

oṃ prajñā vāgīśvari muṃ (Mañjushrī)

oṃ hrīḥ śrīḥ vikṛitvānana hūṃ phaṭ (Yamāntaka)

oṃ padma cinta maṇi jvala hūṃ phaṭ (Avalokiteshvara)

oṃ hrīḥ maṇi khasarpaṇi hūṃ phaṭ (Avalokiteshvara
Khasarpaṇi)

oṃ svarā jaya hūṃ phaṭ (Samantabhadra)

oṃ caṇḍa mahā roṣaṇa hūṃ phaṭ (Achalā)

Progress through the principal and entourage, counting as many mantras as you can.

Then light rays radiate from one's heart and purify all the environments and inhabitants of the three realms as the pure mandala. That all melts into the meditated mandala. The support of the divine palace melts into the entourage. The entourage melts into the principal figure, and then oneself abides as the form of Nairātmya.

The Vase Consecration

Purify with the activity mantra [*oṃ āḥ bighanān...*] and cleanse with *svābhāva....*

From within emptiness the precious vase arises from *bhruṃ* on a lotus-moon. It is wide and vast, with a rounded belly, solid foot, narrow throat, slack mouth with lips turned down, and divine cloth tied around the neck. It has a mouth ornament of [a sprig of] the wish-fulfilling tree, and inside it is completely filled with water and all the extracts. Inside in the middle of that victory vase is the eight-spoked wheel, and inside

that the four-petaled lotus with *aṃ* at the center, from which comes Nairātmya. The four mothers come from *mām praṃ vaṃ tām* on the four petals and the eight fathers from *a hūṃ dhī hūṃ hrīḥ hrīḥ kam hūṃ* on the eight spokes. Those thirteen deities are vividly clear. Inside the activity vase, on a lotus-sun, *hūṃ* becomes dark green wrathful Vignāntaka holding a crossed vajra and bell, with an expression of extreme wrath. Light rays emanate from *oṃ āḥ hūṃ* in the three places of all those deities and invoke the corresponding awareness deities—*vajra samājaḥ*. They become one—*jaḥ hūṃ vaṃ hoḥ*. {159} Again light rays from the heart invoke the empowerment deities of the five families—*vajra samājaḥ*. The five mothers with the vase water *abhiṣekata*...(etc., confers empowerment)

Vajrasattva crowns them all. Present the two waters and five sense offerings with music. Present the inner offering with the three seed syllables and offer praise:

hūṃ

Form kāyas appear distinctly like rainbows from the vast expanse

of phenomena's realm without birth or cessation.

Vajra Nairātmya together with the twelve sugatas, deities of the mandala, I prostrate and praise you.

The terrifying sound of *hūṃ* resounds unequivocally and conquers all obstructors without exception.

Deities who bestow all spiritual powers, enemy of obstructors, I prostrate and praise you.

Hold the dhāraṇī cord.

Mantra light rays from one's heart coil around the dhāraṇī cord and travel upward, evoking the mindstreams of the deities. A stream of bodhichitta elixir flows from all parts of their forms and fills the vase.

Imagine that, and accomplish however many mantras of the thirteen deities in the victory vase. Also recite the *abhiṣeka* mantra twenty-one times. For the activity vase, recite *oṃ āḥ vighanānta kṛita hūṃ phaṭ* and present the offerings with *oṃ āḥ hūṃ*.

The deities all dissolve into the elixir of timeless awareness and become the same flavor as the vase water. Oneself as Nairātmya also dissolves into light and melts into *aṃ*. That also melts into the realm of lucid clarity. Again, from within lucid clarity, the form of Nairātmya appears.

Front Visualization

Purify and cleanse the mandala in front.

From within emptiness, in the center of the protection circle, from e arises a triangular dharma source...([repeat as above] until)...lotus-moon seats for all the others.

Oneself comes to dwell on the principal's seat. The embodiment is the blue letter *oṃ*. (Then repeat as in the self-visualization until)...becomes Vajrasattva crowning all the deities. {160}

Offering

From the principal's heart, imagine oneself in the form of Nairātmya splitting off and making offerings, praises, and

so forth in the same sequence [as before]. The outer offerings:

The sense offerings, eight branches, and so forth,
actual or emanated by the mind,
flowing like the Ganges from all directions,
I offer to the victorious ones and their heirs.
*oṃ sarva tathāgata arghaṃ pratīccha megha samudra
spharaṇa
samaye āḥ hūṃ*

Similarly for the other [offerings], after the first verse line [below] insert [the same three lines and] *padyaṃ* etc. in place of *arghaṃ*.

For the feet, cool essences, secret ablations, and so forth,...*padyaṃ*...
Flowers, lotus, utpala, and so forth,...*puṣpe*...
Incense, aloe, sandalwood, and so forth,...*dhūpe*...
Illumination, lamps, sun, moon, and so forth,...*āloke*...
Scented water, camphor, musk, and so forth,...*gandhe*...
Food, cooked grains, sweets, and so forth,...*naivedye*...
Instruments, drums, melodies, and so forth,...*śabda*...

The seven gems, eight signs, five sense desires,
four ecstasies, four expressions, elaborations of four,
sixteen pleasing vajra goddesses, and so forth—
I present the pervasive offering cloud to the victors'
mandala.

*oṃ sarva tathāgata sarva mahāpūja megha samudra
spharaṇa āḥ hūṃ*

The inner offering: purify and cleanse, then:

From within emptiness, a vast and wide kapāla arises from *a*. Inside is filled from *om* with the five meats, five elixirs, and intoxicants. They all melt and mix into the nature of pledged substance, which fills [the kapāla]. All the elixirs of samsara and nirvana are invoked by *hūṃ* and melt into it, becoming a huge ocean of the elixir of timeless awareness.

om āḥ hūṃ (Repeat three times to consecrate)

Into the mouths of the holy root and lineage gurus who are the essence of all three times' buddhas and bodhisattvas—*om āḥ hūṃ*. Into the mouths of the yidam deities of the mandala such as the victorious conqueror Nairātmya and the twelve sugatas of spiritual practice—*om āḥ hūṃ*. {161} Into the mouths of Mahākāla Sister-Brother and retinue—*om āḥ hūṃ*. Into the mouths of the four classes of ḍākinīs, realm protectors, Kuṇḍurīka, Aparājita, the great nāga Muchalinda, and so forth; guards of sacred pledge—*om āḥ hūṃ*. Into the mouths of the six kinds of sentient beings, in the pure form of the mandala wheel—*om āḥ hūṃ*.

The secret offering: imagine [them] enjoying with delight the timeless awareness of the bliss of union.

*om sarva tathāgata anurāgaṇa vajra svabhāva ātmako
'haṃ*

The suchness offering—rest in equipoise in its meaning:

Here there is no beginning, middle, or end,
no existence and no transcendence,
no self and no other either.

This is supreme great bliss itself.

Praises

hūṃ

I bow to the lotus feet of the guru
who conquers the defects of samsara
just by recalling them
and arouses supreme awakening.

I bow and praise the pure body that enchants migrators,
emanated from the utterly pure, stainless basic space;
supreme form of illusion beautifully attired,
fully adorned by the dance of total majesty.

I bow and praise Mother Tārā who liberates from eight
fears,
utterly beautiful form of emerald radiance,
right hand in generosity, left holding an utpala,
mother of the buddhas of the three times.

I praise Mārīchī, goddess of power,
enchanted goddess the color of snow mountains,
holding bow and arrow and precious posy—
you overpower beings and illuminate their minds.

I bow and praise immaculate Svayambhūrajñī,
the color of gold, displaying the dance of bliss,
one face and two hands—the two truths united in one,
holding precious scripture and lotus rosary,
meaning that all phenomena are forever free of
reaction. {162}

I bow and praise the form of Vajravārāhī,
the color of ruby, displaying the dance of bliss,

one face and two hands—the two truths united in one,
terrifying wrathful form holding curved knife and skull
cup.

I bow and praise Venerable Samantabhadra,
the color of the moon, arrayed in precious ornaments,
in the vajra posture of equipoise, unmoving,
immaculate like space in his totally pure domain.

I praise Mañjushrī, dispeller of dark ignorance,
the color of saffron, arrayed in precious ornaments,
seated on a fearless lion in the relaxed posture,
holding an utpala with wisdom scripture and a sword.

I praise compassionate Avalokiteshvara,
the color of ruby, one face and four arms,
first two palms together in mastery of true nature,
lower two holding rosary and white lotus.

I praise bodhisattva Nivāraṇaviṣhkambhin,
the color of coral, lotus lasso in the right hand
and a jewel rosary held in the left,
conquering all beings' karmic obscurations.

I bow and praise Vajrapāṇi, lord of mysteries,
the stolen radiance of space, immutable realm of
phenomena,
vajra in right hand and pointing threat with the left,
crushing devil hordes with straight and bent leg
posture.

I bow and praise most terrifying Yamāntaka,
black in color, the unchanging primordial purity,
with vajra sword and utpala-marked pointing threat,

finishing off misguiding forces with destructive action.

I praise Khasarpaṇi, enjoying the relaxed posture,
white like snow mountains, untainted by flaws,
arrayed in jewels, hands of supreme generosity and
rosary,
prophesying buddhahood for all migrators.

I bow and praise Achalā, king of wrathful ones, {163}
the color of sapphire, the nature of phenomena's realm,
brilliant body with one face, two hands, pair of legs,
holding the sword of awareness and vajra lasso.

Then the recitation practice:

Light rays from one's heart evoke the spiritual practice of the deities visualized in front, emanating light rays throughout space that accomplish the deeds of the Buddha. They gather in the spiritual powers and blessings of the three vajras, which melt into the self and front mandalas.

Repeat as much as possible the thirteen mantras of the principal and entourage. Afterward, repeat the hundred-syllable mantra three times to stabilize it. Then the torma offering. Purify and cleanse, then:

From within emptiness the kapāla vessel arises from *a*, within it the five meats from *om* and the particular food and drink melts and mixes, filling [the vessel] with the torma substance. The elixir of timeless awareness is drawn in by *hūṃ* and melts into it. The torma becomes a great ocean of timeless awareness. *om āḥ hūṃ* (Repeat many times) The wheel of the mandala of the guru and Nairātmya, surrounded by the entourage of twelve sugatas along with hosts of

ḍākinīs, awakens in the space in front. The deities partake of the torma through the vajra straws of their tongues. *oṃ guru deva ḍākinī saparivāra idaṃ balimta kha kha khāhi khāhi* (Repeat seven or three times to offer it. Then *arghaṃ*...etc., and the three syllables for inner offering)

Praises for the guru and deities of the mandala:

I bow to the indestructible lotus feet
of the body of the guru who is like a jewel
and through whose kindness
great bliss arises instantly.

I pay homage to the yidam deity,
the refuge for all my lifetimes,
who lacks all that is undesirable
and bestows all that is truly desirable.

Enjoining enlightened activity:

Guru and yidams along with ḍākinīs,
by my offering and praise to you
may we yogins and our retinues...(etc., to)
...accomplish all that we desire. {164}

Perform the torma rituals of all the guardians, such as the protector Aghora, and the threefold rituals for the worldly [protectors] to bestow the torma.

D. Empowerment Conferral

To enter oneself for one's own welfare, take the self-entrance from the following empowerment rituals in whatever extensive or condensed fashion is appropriate.

To confer empowerment on the disciples for others' welfare, first engage in the preliminaries: cleanse the disciples with the activity vase, have them do prostrations, and take their seats. Do whatever arousing of the awakening mind, supplications, and dharma teachings are appropriate. Once those are finished,

Now, of the four transmissions that were received by Venerable Dampa Sangye, this is indeed the occasion for the empowerment conferral of the twelve sugatas—the supreme transmission. Previously, Nairātmya introduced Dampa himself into the mandala of his own body and conferred empowerment. In that way, now, the fortunate disciples will be empowered as beginners. Before that conferral, it is necessary to enter into the [physical] mandala of [ordinary] characteristics that illustrates [the real mandala]. Therefore, in order to request the dharma for entering, first offer a mandala.

For the entrance into the dharma, say *a khaṃ vīra hūṃ* two times while blindfolding [the disciples] and giving them flowers.

Now put your palms together for the guru inseparable from Venerable Dampa who abides as the essence of the twelve sugatas, and repeat this supplication:

“namo

Great joy, you my teacher,

Glorious Heruka, please consider me.

Bestow on me the ocean of vows

more amazing than the awakening mind.” (Repeat
three times)

Giving permission:

Come, child. You have the high style of a recipient of the Mantra of the Great Vehicle.
I will perfectly show you the ritual manner of conduct of Secret Mantra.

Think, “I and all other sentient beings who fear the suffering of cyclic existence, if we request refuge—what will you do? Guru and Jewels, you know,” and repeat after me:

“I go for refuge in Buddha, dharma, and sangha
{165}
because I desire emancipation.” (Repeat three times)

Think, “Just as the former victors and their heirs aroused the mind [of awakening], so too will I aspire to the result for others’ welfare. I will enter the path that is its cause. And by my resting in the ultimate reality without rejecting or accepting all phenomena, whatever arises will appear transparently in its natural freedom.” Arousing those three aspirations, repeat this after me:

“I arouse the three minds of awakening
in order to achieve the welfare of all beings.”
(Repeat three times)

Then to take on the sacred pledges of Mantra, in general think that you will abandon all selfish nonvirtue, and repeat this after me:

“I abandon all actions other than

those that benefit sentient beings.” (Repeat three times)

In particular, think that you will properly take on the sacred pledges of primarily the vase empowerment, and repeat this:

“The sacred pledges of Secret Mantra:
I take the vows of the five sugatas.
I renounce downfalls delineated as fourteen,
and the branch faults.” (Repeat three times)

Now imagine that you are guided by the activity vajra and have entered into the mandala through the four gates that are the four immeasurables. *oṃ a khaṃ vīra hūṃ*

Enter inside the curtain.

Remain in the courtyard and imagine doing prostrations in the four directions. Repeat this:

“*namo*
I take refuge in the master,
the natural body of all buddhas.
I pay homage to the mandala deities,
the wheel of heroes and yoginīs.”

Then binding under oath:

namo
This dharma is profound, difficult to see.
Since it’s not in common with everything,
damage comes of explaining its nature.
If damaged, the devils will take hold.

Having been instructed, to take the oath repeat this:

“samaya narakan” (Three times)

Then the main part for entering inside. Offer a mandala for the sake of the descent of timeless awareness. {166} For the supplication, repeat this:

“May all tathāgatas bestow blessing. Twelve sugatas, please descend on me.” (Three times)

Then straighten up your body, hold the joining of vital winds, and meditate on yourself as Transcendent Conqueror red Vārāhī with two faces, holding curved knife and skull cup, swaying in dance poses. Light rays emanate from the guru and deities of the mandala and come swirling down in the forms of the twelve sugatas like flurries of snow and rain in a gale. They melt and seep into you. Imagine that your body and mind are thoroughly pervaded and ablaze with bliss.

Burn special incense and play music. *om tiṣṭha mahākrodhā āveśaya hūṃ* As you repeat that, they descend. In order to stabilize it, make a cross with the vajra on [the disciples’] heads and say, *tiṣṭa vajra*.

For the sake of examining the family, toss the flower while repeating this:

“I toss this flower of intrinsic awareness
into this supreme city, this divine palace.
May I meet with whatever deity
I am connected with from before.
om pratīccha vajra hoḥ.”

Imagine that the nearest deity to where it falls binds the flower to your head. Say *om pratī gṛihaṇa imaṃ satva mahāvala* and place it on your head. Imagine that the cataracts of ignorance and the blindfold are removed together.

Just as in the past the expert eye doctor
removed the cataracts of the world
with wisdom, means, and instruments,
the obscurations of your not knowing are removed.

Remove the blindfold.

As the eyes of timeless awareness are attained, the sight is demonstrated. *he vajra pāśya*. Imagine in this way the entire support and supported great mandala of the victorious conqueror Nairātmya surrounded by the entourage of the twelve sugatas appears for real. That is to say, the unimpeded dynamic energy of naturally occurring timeless awareness of mind itself arises as the divine mandala. {167} Consider that and be reassured.

That concludes the dharmas of entering.

E. Actual Empowerments

1. Vase Empowerment

The actual empowerment has five parts. First, at the eastern gate of the mandala, offer a mandala to the guru in order to request the vase empowerment. Then supplicate by repeating this after me:

“Awakened Vajra Buddha,

as the greatest giver of the great giving,
bestow the sky vajra on me
for the purpose of my protection.”
(Repeat three times)

In response, the guru says:

Kyeho! Assembly of mighty yogins,
will you relinquish the worldly body of delusion
and engage in the great mandala
of Heruka Glorious Vajra?

To this question of your willingness, you reply,
“Indeed I am willing to engage in that way.”

Then, first, this is the vase empowerment that ripens the body into the form of the deity through ritual methods in the way that alchemy changes lead into gold. During the empowerment conferred by each deity, imagine that the deity arrives from the mandala in the way that a second flame splits off from the original butter lamp, and slowly melts into the top of one’s head. Without relinquishing this ordinary body, one appears vividly in the form of this or that deity.

Unimpeded form out of unborn basic space
completely rises like an illusion.
With this empowerment of the goddess Nairātmya,
may my body ripen as the deity’s form.
om āḥ aṃ svāhā abhiṣiñca mi

The first two lines are the same, and then [add the following each time]:

With this empowerment of Venerable Tārā,

may I attain unhindered enlightened activity.

oṃ tare tuttare ture svāhā abhiṣiñca mi

With this empowerment of Mārīchī,

may I bring all migrators under control.

oṃ mārīcyai māṃ svāhā abhiṣiñca mi

With this empowerment of Svayambhūtarājñī,

may I take on desired qualities of the path.

oṃ praṃ harinisa hūṃ abhiṣiñca mi

With this empowerment of Vajravārāhī,

may undissipating bliss increase. {168}

oṃ vajravārāhī vairocanī hūṃ phaṭ abhiṣiñca mi

With this empowerment of Samantabhadra,

may I realize the original state of mind itself.

oṃ svarā jaya hūṃ phaṭ abhiṣiñca mi

With this empowerment of Mañjushrī,

may wisdom be unrestricted.

oṃ prajñā vāgīśvari muṃ abhiṣiñca mi

With this empowerment of Avalokiteshvara,

may immeasurable compassion arise.

oṃ padma cinta maṇi jvala hūṃ phaṭ abhiṣiñca mi

With this empowerment of Nivāraṇaviṣhkambhin,

may obscuration in my mindstream be purified.

oṃ vajra satva thalhiṃ saraṃ hūṃ phaṭ abhiṣiñca mi

With this empowerment of Vajrapāṇi,

may I obtain the power to tame the wicked.

oṃ vajra caṇḍa mahā roṣaṇa hūṃ phaṭ abhiṣiñca mi

With this empowerment of Yamāntaka,
may I obtain the power to free the three realms.
oṃ hrīḥ ṣṭrīḥ vikṛitvānana hūṃ phaṭ abhiṣiñca mi

With this empowerment of Khasarpaṇi,
may I receive the prediction of the buddha realm.
oṃ hrīḥ maṇi khasarpaṇi hūṃ phaṭ abhiṣiñca mi

With this empowerment of Lord Achalā,
may the door of intrinsic timeless awareness open.
oṃ caṇḍa mahā roṣaṇa hūṃ phaṭ abhiṣiñca mi

Through those empowerment conferrals, all phenomena, exemplified by one's own body, ripen as the deity's form of empty appearance. In order to stabilize that, there is the actual empowerment conferral of the vase. Imagine that empowerment deities emanated from the heart of the mandala's principal deity carry vases full of elixir with which they confer empowerment with many forms of auspiciousness.

oṃ

This totally pure vase
confers empowerments of the sugatas' form.
Once the obscurations of body are purified,
may the supreme vase empowerment be received.
oṃ āḥ hūṃ svāhā abhiṣiñca mi

Place the vase on their heads and pour the water.

With this conferral of the vase empowerment, [the water] fills the body and purifies stains. The excess overflows up and becomes Vajrasattva as the crown ornament. {169} That purifies primarily the physical

stains. It leads to the attainment of the Buddha's Vajra Body, the inseparability of appearance and emptiness. You have become a fortunate one able to cultivate meditative absorption of the deity as the means to obtain that.

2. Secret Empowerment

Second, in the south of the mandala, offer a mandala in order to request the secret empowerment. Then supplicate by repeating this:

“All-knowing compassionate lord,
with the kindness of an ocean of qualities,
I supplicate your great kindness this evening.”
(Repeat three times)

In response, the guru says:

Kyeho! How is it?
Will you relinquish the delusional speech of
sentient beings
and engage in the great mandala
of channels and winds, great bliss, and
bodhichitta?

You reply, “Indeed I am willing to engage in that way.”

This is the secret empowerment that ripens the speech into mantra through ritual methods in the way that poison-changing medicine changes poison into medicine. The mantra syllables emerge from the throats of the mandala deities and melt into one's own throat. Without relinquishing one's ordinary

speech, imagine the sonorous sound of the secret mantras of this or that deity resounding.

Place the mantra list on [the disciples'] throats. Then the master says the mantras, adding *abhiṣiñca maṃ* to each.

That empowerment conferral ripens all resounding sounds and voices of samsara and nirvana, illustrated by one's own speech, as the very sound of indestructible sound-emptiness. In order to stabilize that, there is the actual secret empowerment conferral with the drops of elixir. *oṃ*—the invoked buddhas that fill the space enter the mouth of the master appearing as Nairātmya. *āḥ*—the shapes of the forms pass down and melt into bodhichitta. *hūṃ*—it emerges from the secret space and mixes with the elixir in the skull cup. Coordinate the inhaling, abiding, and exhaling of the breath with *oṃ āḥ hūṃ* {170}, reciting it three times to consecrate the elixir.

āḥ

This drop of stainless elixir
confers empowerment of the sugata's speech.
Once the obscurations of speech are purified,
may the supreme secret empowerment be
received.

Take up elixir on the ring finger and place a drop on their foreheads.

abhiṣiñca oṃ—white letter *oṃ* is in the place of the great bliss chakra.

Place it on the throat.

abhiṣiñca āḥ—red letter *āḥ* is in the place of the enjoyment chakra.

Place it on the heart.

abhiṣiñca hūṃ—blue letter *hūṃ* is in the place of the dharma chakra.

Place it on the navel.

abhiṣiñca hrīḥ—yellow letter *hrīḥ* is in the center of the emanation chakra—all clearly established.

[This empowerment] sets up the auspicious connections to develop the ability of the blazing of inner heat (*gtum mo*) to release the knots in the channels and bind [the winds] in the four chakras by blocking the vital winds of the right channel (*ro ma; rasanā*) and left channel (*rkyang ma; lalanā*) within the central channel. Think that the timeless awareness of mind's ineffable clarity-emptiness arises in the mindstream. That purifies primarily verbal stains. It causes the attainment of the Buddha's Speech Vajra, the inseparability of clarity and emptiness. You have become a fortunate one with the ability to cultivate vital winds in the completion phase as the means to attain that.

3. Wisdom Empowerment

Third, in the west of the mandala, offer a mandala in order to request the wisdom empowerment. Then supplicate by repeating this:

“Oh, great peaceful Transcendent Conqueror,

epitome of victory over the enemy of afflictive emotions,

by your great kindness this evening,
please stabilize this very bliss.”

(Repeat three times. In response:)

Kyeho! Fortunate and compassionate ones,
will you forever relinquish the delusion that causes
dissipation

and engage in the great mandala of bodhichitta,
the great nondissipating bliss?

You reply, “Indeed I am willing to engage in that
way.”

This is the wisdom-awareness empowerment that ripens the mind into the timeless awareness of bliss-emptiness through ritual methods in the way that putting the clear-water gem (*kataka*) into murky water automatically clarifies the water. {171} The insignia symbolizing the timeless awareness in the minds of the mandala deities are shown to you. Without relinquishing your ordinary mind, imagine the profuse arising of timeless awareness of the totally free Mind.

For each insignia [card], say the respective mantra, adding *abhiṣiñca maṃ*, and place it on their hands.

This empowerment conferral ripens all thought processes of samsara and nirvana as empty, intrinsic awareness—unembellished great bliss. In order to stabilize that, there is the actual wisdom empowerment conferral with the sipping of elixir. The master instantly transforms into Heruka in sexual

union with Nairātmya. Imagine that the quintessence of their blended white and red bodhichitta becomes one with the elixir.

hūṃ

This elixir of bodhichitta
confers the empowerment of the sugatas' Mind.
Once mental obscurations are purified,
may the supreme third empowerment be received.

Since this is the substance of offering of all yoginīs and heroes in the sugatas' channels and constituents—drink it! *oṃ āḥ hūṃ*.

They drink the elixir with three sips.

The blessings of the channels, vital winds, and vital drops is the condition for the inner heat in the navel to blaze, melting the *haṃ* in the crown of the head and [producing the experience of] the four ecstasies. Imagine that the mindstream is completely filled with the great bliss of timeless awareness. You have become a fortunate one [with the ability] to cultivate the messenger's melting-bliss path in the completion phase as the means of attainment.

4. Precious Word Empowerment

Fourth, in the north of the mandala, offer a mandala in order to request the precious word empowerment. Then supplicate by repeating this:

“Lord endowed with great compassion,
chief with the timeless awareness of omniscience,
supreme in every respect,

please show me my suchness.”
(Repeat three times. In response:)

Kyeho! Children of intrinsic awareness,
will you relinquish concepts with characteristics
and engage in the great mandala of bodhichitta,
the great nonconceptual bliss? {172}

You reply, “Indeed I am willing to engage in that
way.”

This is the timeless awareness of the fourth
empowerment that releases all attachments and
concepts of subtle body, speech, and mind into basic
space as the epitome of the completely pure four
vajras, in the way that clouds in outer space dissipate
in the clear sky, through the vital points of profound
methods. It is the natural dawning of bliss-emptiness,
unembellished suchness, the unimaginable
coemergence of kāyas and timeless awareness in
union. In the interest of taking that into your
experience, rest a while in equipoise.

Place the Book of the sugatas’ means of accomplishment,
the symbol of the sublime, on their heads.

hrīḥ

This body is the pure form of the victors;
speech is the mantra’s sound of resounding
emptiness;
mind is unembellished blissful emptiness.
May the supreme fourth empowerment be
attained.

oṃ mahāmudrā abhiṣiñca maṃ

That purifies the stains of antidotes and produces the great bliss of inseparability with the Buddha's Body, Speech, and Mind Vajras. You become a fortunate one who meditates on mahāmudrā through the unimaginable process as the means of attaining that.

5. Scriptural Transmission

Fifth is the bestowal of the scriptural transmission for the recitation. Whichever recitation transmission for whichever deity is done, both master and disciple visualize that deity's form. In that [deity's] heart are the principal and four wrathful ones on suns and the other eight on moons, each marked by [their respective] seed syllables. The mantra to be recited encircles the seed syllable in the master's heart. From that, the mantra string emerges from the mouth, enters your mouths, and comes to circle around the seed in your hearts. Imagine that and repeat this:

Say the mantras of Nairātmya and the twelve sugatas three times each.

Then, as the master tosses flowers, repeat this:

“Transcendent Conqueror, I accept.
Please be my patron.”
(Repeat three times)

Imagine that as this very flower is once again thrown upon your head, your mindstream is blessed. {173}

The master holds the flower [and says]:

Transcendent Conqueror, bestow on this one.

Become this one's patron. (Repeat three times)

Then recite the "essence of interdependence" [formula] and toss [the flower] on their head.

May all blessings and abilities of the awareness mantras, the speech of the twelve sugatas, completely enter the mindstream of this vajra disciple.

The disciple should feel confident, thinking that by receiving this recitation transmission, they have obtained unrestricted enlightened activity and [the ability to] control migrators and so forth as described before in deity empowerments about the individual benefits.

Then imagine offering to all the disciples who have been transformed into the twelve sugatas and request authority [for them].

Thus request, and offer the five sense offerings with *om vajra puṣpe prāṭiccha svāhā* up through *naivedye*. Then with "Just as the master commands..." (*gtso bos ji ltar...*), and so on, take the sacred pledge and offer the mandala of gratitude. Offer one's body with "From now on..." (*deng nas brtsams te...*) and so on. Perform the dedications of virtue.

If you wish to offer a feast, do the greater part of either the former or latter self-entrances, whichever of the two is appropriate. For the ritual, consecrate the torma as explained before, except instead of "...torma substance and torma," say, "...the feast substance and feast enjoyments become the elixir of timeless awareness." The rest is the same. The invitation of the guests through to the torma leftovers is as explained in the empowerment rituals in the five paths. What is different is that when doing the appropriate former or latter self-entrance, it is better

practice to do [everything] after the partaking [of the feast] on this occasion.

III. Concluding Rituals

Replenish the offerings and consecrate them. [Offer with] *argham* through *śabta* and present the inner offering with the three seed syllables. As in the vase visualization, praise with the single verse, “[Form *kāyas* appear distinctly like rainbows from the vast expanse] of phenomena’s realm without birth or cessation...” (*chos dbyings skye ’gag med pa’i...*). Recite the hundred syllables. {174} Request forbearance with “Whatever was excessive or absent...” (*ma rnyed yongs su...*). If it is the last evening for the sand mandala, request the departure with “*oṃ* You [accomplish the welfare of] sentient beings...” (*khyed kyis sems can...*), and so on. Carry the forms to the river with *akāro*.... On the first days and at all times if [using] a drawn mandala, stabilize with “Here [together with] form and...” (*’dir ni gzugs dang...*). The pledge beings dissolve into lucid clarity, [then again one] arises. Adorn the end with dedication and auspicious verses.

May it flourish.

15. CHAKRASAMVARA EMPOWERMENT¹

om svasti / namaḥ śrīherukāya

This is the process of conferral into the mandala of the thirteen deities in the common empowerment of Chakrasaṃvara. If you are interested in doing the activities for the prelude, colored sand, and so forth, follow the [empowerment] for the Twelve Sugatas, except that of course it is acceptable to change the particular practices. However, this was not explained in the old texts and the cloth-based drawing was not done. Nevertheless, there is nothing contraindicated. So first, the arrangement of the shrine: on top of the platform, with the charnel grounds [and] fire [ring] around, create a mandala with four doors and four pediment platforms as usual, except that inside the main line circumscribe a circle and within that an eight-petaled [lotus] with a stacked blue and red dharma source in its center. The deity sign has a vajra in its center. Curved knives and skull cups are on the four petals in the four directions and the four gates in the corners. In the four intermediate-direction petals, there are vases adorned with skulls at the openings. All of this is drawn with colored sand or else drawn on cloth. In the center, on a mañji, place the victory vase, dressed up and containing the essences. Cover the opening with the skull cup filled with the secret substances, and on that place red silk and a mirror with a sindūra mandala. Draw [in the sindūra powder] a crossed dharma source and the letter *vam* with a joy swirl (*dga' khyil*). Put the activity vase in the northeast or else in front

of the master. Around that put whatever offerings, tormas, and feast articles you have. Collect all the articles such as drum, bell, hand offerings, and so forth, to complete it.

The Practice Service {175}

Cleanse the preliminary torma with *sumbha*.... Purify with *svabhāva*.... Bless with *om āḥ hūṃ hrīḥ*. Invoke the guests with the blazing mudra and *phem / vajra āralli hoḥ / jaḥ hūṃ vaṃ hoḥ / vajra ḍākinī samayas tvam / ḍṛśya hoḥ /*

Offer the torma with

om kha kha khāhi khāhi / sarva yakṣa / rakṣasa / bhūta / preta / piśāca / unmādā / apasmārā / ḍāka ḍākininyādaya / idaṃ baliṃ / gṛihṇāntu / samaya rakṣāntu / mama sarva siddhiṃ me prayacchantu / yathevaṃ / yathaiṣṭhaṃ / bhuñjathā / pivathā / jīghrathā / matikramathā / mama sarva kartāya / satsukhaṃ / viśuddhaye sahāyika bhavantu hūṃ hūṃ phaṭ phaṭ svāhā (Three times)

Present offerings with *arghaṃ*...to...*śabda*.

Eight great gods with your retinues,
eight great nāgas with your retinues,
the eight worldly protectors,
hosts of harm-doers without exception,
hosts of *sinpo* spirits without exception,
hosts of elemental spirits without exception,
hosts of hungry ghosts without exception,
hosts of flesh eaters without exception,
hosts of crazy-makers without exception,
hosts of forgetful-makers without exception,

hosts of dākinīs without exception,²
hosts of *mamos* without exception,
those and others—hosts of spirits,
whatever there are, without exception,
please come here; pay attention to me.

Request enlightened activity with “Accept this torma that is offered and given...” (etc., to) “...cause us to achieve all our desires” (*mchod sbyin gtor ma...yid la ’dod pa kun ’grub mdzod*). Then, for the dark forces:

Whatever hosts of spirits there are
that are not empowered to observe the secret conduct,
take these torma leftovers
and be gone elsewhere right now.

Say that with the wrathful mantra to avert [the negative forces]. Throw the torma outside. Close with *oṃ vajra rakṣa rakṣa hūṃ hūṃ hūṃ phaṭ* three times.

Consecration of the Site and Ritual Articles

Cleanse and purify.

From within emptiness, the abode of the divine palace arises from *bhruṃ*. Within that, the vessel from *āḥ* is the kapāla. {176} The contents from *hūṃ* are the divine substances from which the ritual articles of offering are made, emanating many desirable qualities. Their nature is bliss-emptiness. Their form is offering substances. Their function is to satisfy with undissipating bliss. They fill the whole realm of space. *oṃ arghaṃ āḥ hūṃ...to...śabta*. (Bless with) *oṃ sarva bid pūra pūra sura sura āvartaya āvartaya oṃ vajra spharaṇa khaṃ*

Self-Visualization

Light from the *hūṃ* at the heart awakens the refuge objects in the space in front.

I take refuge with devotion
in Buddha, dharma, sangha,
guru, yidam, ḍākinī,
and the wrathful ḍākinīs.
(Repeat three times)

Kyema! Sentient beings are suffering.
They are obsessed with imaginary concepts.
I will meditate on Glorious Heruka
in order to conquer their concepts.
(Repeat three times)

The offering objects all dissolve into oneself. On a lotus and sun on one's head is Heruka Vajrasattva. He is white and holds a vajra and bell in his two hands while embracing Vajratopa, who holds a curved knife and skull cup. They are adorned with bone ornaments. Light from the *hūṃ* on the moon in the father's heart invokes the elixir of timeless awareness, the essence of the Mind of all the tathāgatas. It melts into the *hūṃ*. A stream of elixir falls from it and purifies all negativities and obscurations.

Imagine that and recite the changed hundred-syllable mantra as *oṃ vajra heruka samaya manupālaya / vajra heruka tvenopa...*(etc., to)...*vajra heruka mamemuñca heruko 'bhava*. At the end, say "Lord, I..." (etc.) (*mgon po bdag ni...*). Imagine that

Vajrasattva dissolves into light and melts into oneself. Then instantly one appears in the form of Coemergent Chakrasaṃvara. Light rays radiate from the *hūṃ* at one's heart. The mandala of thirteen deities of Glorious Heruka along with the gurus, buddhas, and bodhisattva hosts awaken in the space in front. {177}

I bow to the lotus feet of the guru,
who satiates with the elixir of timeless awareness,
whose compassionate hands lift us
out of the mire of cyclic existence.

Glorious Wheel of Supreme Bliss,
wheel monarch of the *ḍākinīs*,
the actual five awarenesses and three *kāyas*,
refuge of migrators, I prostrate to you.

That was the homage. Then the offering with *om vajra arghaṃ*...and so on. Then:

I confess before the eyes of the destroyer
each fault and negativity without exception
that I have done or caused to be done or rejoiced in,
since the limits of beginningless time.
Henceforth I will uphold the firm vow
not to commit any such again.
I rejoice in all virtue and so forth
created by shrāvakas, pratyekabuddhas,
supreme victors, and victors' heirs.
I dedicate my virtue to awakening.
I go for refuge in actual or imagined
victorious Three Jewels and so forth.

I arouse the mind of supreme awakening;
similarly I will adhere to the supreme path.
(Repeat three times)

Also repeat three times the usual prayer of the four immeasurables to accumulate merit. For the accumulation of awareness, rest in equipoise with the mantras *oṃ svabhāva...*and *oṃ śūnyatā...*and,

All phenomena composed of objective and subjective clinging are naturally without reference and become emptiness. From within emptiness, the essence of one's intermediate-state consciousness is *nāda*,³ white with a red tinge, resounding with the sound of the root mantra. The letters that arise from its light rays gradually spread around.⁴ Blue half-circle wind mandala arises from *yaṃ*, red triangular fire mandala from *raṃ*, white circular water mandala from *vaṃ*, {178} yellow square earth mandala from *laṃ*, and Supreme Mountain made of four kinds of gems from *suṃ*—all stacked one upon the other. Upon that is a multicolored lotus from *paṃ* with *hūṃ* in its center, from which comes a crossed vajra, its prongs the colors of the directions and *hūṃ* marking the blue center.

oṃ sumbha nisumbha hūṃ hūṃ phaṭ / oṃ gr̥hṇa gr̥hṇa hūṃ hūṃ phaṭ / oṃ gr̥hṇapāya gr̥hṇapāya hūṃ hūṃ phaṭ / oṃ ānayaho bhagavān vidyā rāja hūṃ hūṃ phaṭ

Say this two times [each], circling to the left for the cardinal directions and to the right for the intermediate directions, point with the threatening [gesture] in the ten directions, and snap your fingers.

Wrathful Sumbha emanates from *hūṃ*, expelling and destroying all obstructors. Again from *hūṃ* an immeasurable crossed vajra emanates below and becomes the vajra foundation ground—*oṃ medhini vajrī bhava bhandha hūṃ*. Emanated in cardinal and intermediate directions, all directions become a vajra fence—*oṃ vajra prakara hūṃ vaṃ hūṃ*. Emanated above, a vajra tent and lattice—*oṃ vajra pañjara hūṃ vaṃ hūṃ*. Below that, the vajra canopy—*oṃ vajra vetana hūṃ khaṃ hūṃ*. Outside that, the crossed arrows facing outward [forming] a net of arrows—*oṃ vajra sarajala traṃ saṃ traṃ*. Around all of that, the blazing fire of timeless awareness binds it—*oṃ vajra jvala analarka hūṃ hūṃ hūṃ*.

Say those mantras three times each. Then, optionally, repeat:

On the square center of the crossed vajra of the ground, the square jeweled infinite palace appears from *bhruṃ*. Inside, the walls are five layers—black, green, red, yellow, and white. The four doors are adorned by four pediments. It is perfectly complete with all characteristics, such as the protruding ledges, architraves, and looped garlands and half-garlands on the cornices and parapets. It is encircled on the outside by the eight great charnel grounds that arise from spiritual powers. The inside is the colors of the four directions, and in the center is an eight-petaled multicolored lotus. In the center of the stamens, the sun comes from *raṃ*, and on that Bhairava and Kālarātri. There are suns and corpses in the petals of the four cardinal directions, the four corners, and at the four doors. {179} Each of the moon seats on the four petals of the intermediate directions becomes clear. In the center seat is the

essence of excellent major marks: *a ā / i ī / u ū / ṛi ṛī / li lī / e ai / o au / aṃ aḥ /* Two sets are placed counterclockwise. They dissolve and become a moon mandala [which is] mirrorlike awareness. Clockwise upon that is the essence of the minor marks: *ka kha ga gha ṅga / ca cha ja jha ña / ṭa ṭha ḍa ḍha ṇa / ta tha da dha na / pa pha ba bha ma / ya ra la va / śa ṣa sa ha kṣa / ya ra la ḍa ḍha ṇa /* From the two sets arises the sun mandala—equanimity awareness. The nāda of the intermediate state enters between the sun and moon, and from *hūṃ* and *vaṃ* appear a vajra and curved knife marked with *hūṃ* and *vaṃ*—discriminating awareness. Light radiates from that and acts for the welfare of sentient beings. It gathers back in and everything blends into one—all-accomplishing awareness. Out of that the completely perfect form arises as the essence of awareness of the realm of phenomena—the transcendent conqueror Chakrasaṃvara. He is dark blue and of wrathful appearance, with four faces and twelve arms. The main face is dark blue, the right yellow, the left green, and the face in back is yellow. All the faces are moving with wrathful grimacing, three eyes, and snarling lips. The first two hands hold vajra and bell while embracing the mother. The two under that hold a stretched-out elephant skin [behind his back]. The third right hand holds a ḍamaru, the fourth a battle-ax, the fifth a curved knife, and the sixth a three-pointed spear. The third left hand holds a khaṭvāṅga, the fourth a blood-filled skull cup, the fifth a vajra noose, and the sixth Brahmā's heads. His right leg is straight and tramples on red Kālarātri's breast and navel; the left is bent and presses down on the face-down head of black Bhairava. On the tip of his topknot is a wish-fulfilling gem, a crossed vajra to the front, and a crescent moon on the left. {180} He

wears the crown of five dry human skulls and the garland of fifty fresh ones. He has the six symbolic bone [ornaments], a hero's silk scarves, and a tiger-skin skirt. He sports in the nine moods of the dance.

Mother Vārāhī is in his lap. She holds a curved knife and offers the father the blood-filled skull cup as she embraces him. Her hair is loose and she wears the crown of five dry skulls and the garland. She is adorned by five symbolic bone ornaments. Both calves are wrapped around the father. They stand in the midst of a blazing fire of timeless awareness.

Blue Dākinī is on the petal to the east, green Lāma in the north, red Khaṇḍrohā in the west, and yellow Rūpiṇī in the south. On the four intermediate petals there are vases filled with the five elixirs, and on top of them sit skull cups filled with bodhichitta. Light-blue Crow Face is at the eastern door, light-green Owl Face at the northern door, light-red Dog Face at the western door, and light-yellow Pig Face at the southern door. At the four corners, Stabilizing Yāminī is in the southeast, her right half white and her left half yellow. Messenger Yāminī is in the southwest, her right half yellow and left half red. Fanged Yāminī is in the northwest, her right half red and left half green. Conquering Yāminī is in the northeast, her right half green and left half white.

All twelve [goddesses] have one face, four arms, three eyes, and bared fangs. Their hair is loose and they wear dry skull crowns and garlands. They are adorned by the five symbolic ornaments. Their first two hands hold curved knives and blood-filled skull cups. Their lower two hold small drums and khaṭvāṅgas. They dance upon corpse seats with right legs drawn in.

They all have white *om* at the forehead—Body Vajra; red *āḥ* at the throat—Speech Vajra; and blue *hūṃ* at the heart—Mind Vajra. In the heart of the principal figure is white *om ha*, the essence of Vajrasattva. In the midbrow,⁵ [yellow] *nama hi* is Vairochana. {181} In the top of the head, red *svāhā hūṃ* is Padmanarteshvara (Avalokiteshvara). On the two shoulders black *vau sat he* is Black Heruka. In the two eyes orange *hūṃ hūṃ ho* is Vajrasūrya. In the eight major joints, green *phaṭ haṃ* is the essence of Paramashvara (Hayagrīva).

Vārāhī and the goddesses both have red *om vaṃ* at the navel—[the essence of] Vajravārāhī, blue *haṃ yaṃ* at the heart—Yāminī, white *hrīm maṃ* in the mouth—Mohanī, yellow *hrīm hrīm* in the head—Sañchālinī, green *hūṃ hūṃ* on top of the head—Santrāsini, and gray *phaṭ phaṭ* in the eight limbs—the essence of Chaṇḍikā.

Light rays radiate from the *hūṃ* in one's heart and invoke all buddhas in the form of the twelve-deity mandala of Chakrasaṃvara.

Invoke with the sound of *phem* and the blazing mudra.

jaḥ hūṃ vaṃ hoḥ—dissolve into one. Again light radiates from the *hūṃ* in one's heart and invokes all the empowerment deities—*phem*. Supplicate with “Please, all of you, confer empowerment on me.” The tathāgatas along with the host of goddesses confer the empowerment with vase water and *om vajrībhava abhiṣiṅca hūṃ*. The body is filled, stains purified, and the leftover water rises up and overflows, becoming Akṣhobhya crowning the head of the male principal, Vairochana on the female principal, Ratnasambhava on the four yoginīs, Amitābha on the four animal-

headed ones, and Amoghasiddhi on the four intermediate ones. Then light radiates from the *hūṃ* in the hearts and gathers all the desirable appearances, such as form and so on. They enter the father's mouth, melt into his heart, and fall to the mother's lotus. From their place of union, the forms of offering goddesses, such as Rūpavajri and so forth, emanate and make offerings to the deities of the mandala. Then they dissolve into the principal father-mother. Father and mother in union delight in the great bliss of the inner desirables and dissolve into light. They become the essence of vital drops, a white sphere of light with a red radiance. The entourage evoke them with:

You are completely encircled by a host of yoginīs.

{182}

You are sublimely pleased in your heart.

You adorn animate and inanimate things.

You awaken sentient beings with your
compassionate heart.

You accomplish all purposes with illusory
emanations.

Glorious Lord Chakrasaṃvara, arise in delight.

That vital drop becomes *hūṃ* and *vaṃ*, which become a vajra and curved knife marked with *hūṃ* and *vaṃ*. That then completely transforms into "the transcendent conqueror Chakrasaṃvara...(etc., to)... They stand in the midst of a blazing fire of timeless awareness."

Recite up until that and imagine that the form of the resultant vajra holder manifests just the same as the causal vajra holder with the mother.

Completion Phase Meditation

Ever abiding in the heart,
never changing from the single vital drop,
the one who meditates there
experiences timeless awareness for sure.

Accordingly, meditate that

In one's heart, on a moon mandala the size of a pea, is
a drop of bodhichitta the size of a sesame seed. Its
color is white, its essence is bliss-emptiness, and its
clarity is vivid, like a reflection in a mirror.

Rest in equipoise with one-pointed attention on that. When
weary of that, engage the recitation practice. There are
said to be [various kinds of recitation] one could practice,
such as whispering, uttering, silent, emanating and
returning, *doli* (or *dali*), wrathful, and so on. Here, this
follows the emanating and returning [circular] kind of
recitation.

The mantra string circles the letter *hūṃ* that rests on
a sun in the heart. It emanates red light rays that
purify the whole environment and its inhabitants into
a pure mandala. Again they are gathered back and
dissolve into oneself.

Tell the skull-bone rosary between the thumb and ring
finger of the left hand.

oṃ śrī vajra he he ru ru kaṃ hūṃ hūṃ phaṭ /
dākinī jāla

saṃvaram svāhā (father's essence)

oṃ hrīḥ ha ha hūṃ hūṃ phaṭ (quintessence)

oṃ vajra vairocānīye hūṃ phaṭ (mother's essence)

oṃ sarva buddha dākinīye hūṃ phaṭ
(quintessence) {183}

oṃ dākinīye hūṃ hūṃ phaṭ / oṃ lāme hūṃ hūṃ phaṭ / oṃ khaṇḍarohe hūṃ hūṃ phaṭ / oṃ rūpiṇīye hūṃ hūṃ phaṭ / oṃ kā kāsyai hūṃ hūṃ phaṭ / oṃ u lu kāsyai hūṃ hūṃ phaṭ / oṃ śānasyai hūṃ hūṃ phaṭ / oṃ sūkārasyai hūṃ hūṃ phaṭ / oṃ yama dādhiye hūṃ hūṃ phaṭ / oṃ yama dūtiye hūṃ hūṃ phaṭ / oṃ yama diṣṭiṇāye hūṃ hūṃ phaṭ / oṃ yama mathaniye hūṃ hūṃ phaṭ (entourage mantras)

Goddesses emanated from one's heart make offerings: *arghaṃ*...to...*śabda*.

Praise with:

Although you don't move from the pure realm of
phenomena,
you skillfully manifest wrathful forms to tame the
malicious.

Supremely great of the great, god of the gods:
I praise all-good Heruka Glorious Chakrasaṃvara.

Vase Consecration

Cleanse with *sumbha ni...*, purify with *svābhāva...*

From within emptiness, the precious victory vase arises from *bhruṃ* on a lotus-moon, complete with all characteristics, filled with water and various extracts. In its center is an eight-petaled lotus, and outside it is a four-sided divine palace. In the center, from *hūṃ vaṃ*, arises the transcendent conqueror

Chakrasaṃvara with four faces and twelve arms. His right leg is extended and left leg bent, pressing down on Kālarātri and Bhairava. Mother Vajravārāhī is red and in union with him. The four essence yoginīs are on the four petals in the cardinal directions. Vases and skull cups are on the intermediate petals. The eight female gatekeepers are at the four doors and four corners. The ornaments and articles of all principal and entourage figures are complete and perfect. Inside the activity vase is wrathful Amṛitakuṇḍalī, all appearing instantly. All of them have *oṃ* at the forehead, *āḥ* at the throat, and *hūṃ* at the heart. {184} In the father, [*oṃ ha* is in the heart, *nama hi* in the head, *svāhā hūṃ* in the top of the head, *vau ṣat he* in the shoulders, *hūṃ hūṃ ho* in the two eyes, and *phaṭ haṃ* in the eight joints. In the mother, *aṃ vaṃ* is in the navel],⁶ *haṃ yaṃ* in the heart, *hrīḥ maṃ* in the mouth, *hrīm hrīm* in the head, *hūṃ hūṃ* in the top of the head, and *phaṭ phaṭ* in the eight joints. Light rays emanate from the *hūṃ* in one's heart and invoke the wheel of identical timeless awareness beings—*phem*. / *jaḥ hūṃ vaṃ hoḥ*—become one.

Again the light of *hūṃ* in the heart [invokes] all the empowerment deities—*phem*. *oṃ vajrībhava abhiṣiñca hūṃ*—the empowerments are conferred and the lords of the individual families crown the deities' heads.

Offer the two waters and sense offerings with music.
Present the inner offering with the three seed syllables.

hūṃ

Glorious Wheel of Supreme Bliss,
wheel monarch of the dākinīs,

the actual five awarenesses and three kāyas,
refuge of migrators, I bow and praise you.
The terrifying sound of *hūṃ* resounds
unequivocally
and conquers all obstructors without exception.
Deities who bestow all spiritual powers,
enemy of obstructors, I bow and praise you.

A red mantra string from one's heart wraps around
the dhāraṇī cord and travels up, evoking the
mindstream of all the deities. A stream of bodhichitta
elixir falls from their bodies and fills the vase.

Grasp the dhāraṇī cord and repeat the mantras of the
father-mother principal deities in the vase one hundred
eight times, the entourage goddesses' mantras not less
than seven times each, and *abhiṣika*...twenty-one times. For
the activity vase, repeat *sumbha*...many times. Make
offerings with *oṃ āḥ hūṃ*.

The fire of the deities' great passion melts the
bodhichitta.

Front Visualization

Cleanse and purify the colored sand or cloth drawing.

From within emptiness arise the four elements with
Supreme Mountain. {185} On that is the foundational
ground of vajras, the fence, lattice, tent, canopy, and
arrow latticework with the blazing fire of timeless
awareness. In the midst of that is a crossed vajra with
bhṛum at the middle. Inside, the walls are five layers
—black, green, red, yellow, and white...(etc., as in the

self-visualization, to)...He disports in the nine moods of the dance.

The Offerings

There are both general and particular offerings, and there are five kinds of general offerings. First is the outer offering. Imagine:

Goddesses emanate from one's heart and present the offerings.

In the limitless ocean of galaxies,
I arrange for you with devotion
these two waters, sense offerings, music,
and whatever offering substances there are.
As I offer them with sublime faith,
please accept them and delight me.

*oṃ śrī cakṛa samvara maṇḍala arghaṃ pratīccha pūja
megha
samudra spharaṇa samaye āḥ hūṃ*

Replace *arghaṃ* with *pādyam...puṣpe...dhūpe...āloke...gandhe...naivedye...śabda* and offer.⁷ For the inner offering, cleanse and purify. Then:

From within emptiness, fire and wind, and in its midst is set a vast and wide kapāla with five elixirs inside it. {186} *oṃ āḥ hūṃ*—they melt and mix. Light radiates from *oṃ* and draws in all elixirs of timeless awareness and they dissolve into [the kapāla].

Take with the left ring finger.

Into the mouths of the holy root and lineage gurus who are the essence of all three times' buddhas and

bodhisattvas—*oṃ āḥ hūṃ*. Into the mouths of the yidam deities of the mandala, the transcendent conqueror Chakrasaṃvara father-mother, the four goddesses of great bliss, the eight female gatekeepers, and so on—*oṃ āḥ hūṃ*. Into the mouths of Mahākāla Sister-Brother and retinue—*oṃ āḥ hūṃ*. Into the mouths of the ḍākinīs, realm protectors, and direction protectors, lords of the sacred sites and areas, hosts of elemental spirits in the three planes of existence, and the six kinds of sentient beings, in the pure form of the mandala wheel—*oṃ āḥ hūṃ*. By tasting this in their mouths, all the deities of the body are delighted.

For the secret offering, meditate on the meaning of this:⁸

Here there is no beginning, middle, or end,
no existence and no transcendence,
no self and no other either.
This is supreme great bliss itself.

Offering of Praise

oṃ

Lord Conqueror Great Heruka,
totally ablaze like the great fire of the aeons,
topknot crown bound in your head ornament,
baring your teeth and making terrifying faces,
endowed with the charisma of a thousand bodily eyes,
carrying a battle-ax, noose, khaṭvām, and spear,
frightening, wearing tiger skins for clothing—
I bow to your great gray body that destroys obstructors.

Transcendent Conqueror Vajravārāhī,

whom adversaries of the three worlds cannot harm,
you vanquish all elemental spirits with your great curved
knife,
abiding in Vajra Seat, clasping the skulls of mighty
Brahmā,
with wrathful body and extremely fierce pride,
you conquer by stunning, paralyzing, and striking them
dumb;⁹
you overpower the frightful devils and pacify them—
{187}
I bow to the mighty lady of yogins' desires.

Four family wrathful emanations with beautiful
countenances,
four intermediate petals marked by vases of spiritual
powers,
and four ḍākinīs of timeless awareness who bestow
immutable Supreme Bliss—to you I prostrate.

Surrounding them in four cardinal and intermediate
directions,
Crow Face, Owl Face, Dog Face, and Pig Face
goddesses,
Stabilizing, Messenger, Fanged, and Conqueror yāminīs
—
I prostrate to all the ḍākinīs.

The Particular Offerings

The first of four is the recitation offering.

Heruka with one face and two arms separates out from oneself as the principal figure. Light rays from [Heruka's] heart elicit the spiritual practice of the

host of deities in the front visualization, causing light rays to pervade everywhere. They perform the two purposes and return with all the spiritual powers and blessings of the three vajras, which dissolve into the self and front mandala visualizations.

Imagine that and repeat the mantras of the principal father-mother each one hundred eight times, the twelve entourage goddesses seven times at the least, and the vowels and consonants and Heruka hundred-syllable mantra a few times. Afterward, add the following supplication and toss flowers.

All the host of deities of the mandala of the transcendent conqueror Glorious Heruka, please bestow the spiritual powers without exception on me and the disciples.

For the offering of performance, if interested and able, offer the passion and ritual dance, vajra song, music, and so forth. For the offering of the communal feast, consecrate the feast substances as in the [empowerment of] the Twelve Sugatas. Invoke the guests, partake of the offerings, and offer the torma of leftovers as in the empowerment ritual of the Five Paths as has been explained. But there is also the practice tradition of finishing the empowerment after partaking [of the feast]. For the offering of the torma, cleanse and purify. {188} Then:

From within emptiness, the kapāla arises from *a*. Inside it the three seed syllables melt and arise as an ocean of elixir. *oṃ āḥ hūṃ ha ho hrīḥ*. (Repeat three times to bless)

In the mandala of thirteen deities of Chakrasaṃvara, all the buddhas, bodhisattvas, hosts of ḍākinīs, and six

kinds of sentient beings are awakened as the forms of Heruka—*phem* (invokes). The deities partake of the tormas through their tongues, which are vajra straws.
*oṃ vajra āralli hoḥ / jaḥ hūṃ vaṃ hoḥ / ḍākinī
samayas tvaṃ / dr̥śya hoḥ / oṃ āḥ hūṃ.*

Repeat three times to offer to the deities. Then perform the tormas ritual as in Mahākāla Sister-Brother and so on to offer to the guardians. Then, say *oṃ kha kha khāhi khāhi...* (etc.) three times to offer the preliminary tormas to those who dwell in charnel grounds and to the hosts of elemental spirits. Offer with *arghaṃ*...etc. Present the inner offering with the three seed syllables. Praise with:

Glorious Wheel of Supreme Bliss,
wheel monarch of the ḍākinīs,
the actual five awarenesses and three kāyas—
refuge of migrators, I prostrate to you.

Enjoin enlightened activity with:

Guru and yidams along with ḍākinīs,
by my offering and praise to you,
may we yogins and our retinues...(etc., to)
...accomplish all that we desire.

Empowerment Conferral

The first of two parts is the master's self-entry. Enter oneself into the mandala in the same way as the disciples enter. With the guru inseparable from the principal figures of the mandala, fully take the complete empowerments with the extensive or concise rituals as appropriate. Then to enter the disciples into the mandala and confer empowerment, first cleanse the disciples with the activity

vase. Have them do prostrations and take their seats. Remind them to arouse the mind of awakening, and give a dharma explanation as appropriate.

Now, this common empowerment of Chakrasaṃvara that was bestowed by Maitrīpa on Venerable Mipam Gönpö (Dampa Sangye) is conferred based on the mandala of thirteen deities. {189} It was taught to have three [aspects] of approach and accomplishment. First the acts of the prelude through four approaches. In that, the close approach to the guru is done by means of first offering prostrations and a mandala, the necessary supplication, and mandala offering to request the dharma of entry. Then, taking the guru's feet onto one's head and thinking, "Please grant me entrance into the city of freedom, great bliss," repeat this after me:

"Kyeho! Those of us with great fortune
place your lotus feet on our heads.
Please demonstrate felicitously
the supreme city of freedom in this very lifetime."
(Repeat three times)

As for the close approach of the disciple, since these are my questions concerning obstacles, have straightforward answers:

"To eliminate the obstacle to merits, have you the attitude of renouncing material possessions?" "Yes, I have it."

"To eliminate the obstacles of the support, the person, are your sense faculties and appendages complete?" "Yes, they are complete."

“To eliminate the obstacles of the recipient, have you done the [ordination of] the three vows?”
“Yes, I have done it.”

Then the close approach of the awareness consort (*rig ma*), the substance of receiving spiritual powers. The best authentic spiritual consort (*gzungs ma*) is one to whom you have taught the dharma and conferred empowerment; the middle is one who [has been attracted by] skillful methods; and the least is one seduced by riches. These days the practice of empowerment conferral based on an actual awareness consort is not done, so here remain in equanimity.

In the close approach to the yidam deity, please the mandala deities by means of the hand offering,¹⁰ doing it first in connection with the practice service.

Second, practicing the accomplishment by means of the four outfittings (*chas 'jug*).

Outfitting the disciple is to establish the mindstream in the three vows. That is, the [vows of] individual liberation through going for refuge, the bodhisattva vows through holding the relative aspiration and engaging awakening minds {190} and the ultimate awakening mind, and the vows of mantric awareness holder. In general, [this last refers to] the fourteen root downfalls and the eight subsidiary downfalls, and in particular the vows and sacred pledges of the five sugata families. Thinking that you will uphold all of them properly, repeat this after me:

“I go for refuge in Buddha, dharma, and sangha
because I desire emancipation.
I abandon all lowly activities

in order to block existence in the lower realms.
I arouse the three minds of awakening
in order to achieve the welfare of all beings.
I will uphold all the vows, including
downfalls delineated as fourteen.”
(Repeat three times)

Then, with *hūṃ jaḥ* and the activity vajra,

[You are] led into the mandala and placed in the
eastern direction in the form of two-armed Heruka.
Then, to bind under oath:

namo

This dharma is profound, difficult to see.
Since it's not in common with everything,
damage comes of explaining its nature.
If it's damaged, the devils will take hold.

Having been instructed, to take the oath repeat this:
“*samaya narakan.*” (Three times)

Outfitting the yidam deity: The accomplishment and
service to all the mandala deities was certainly done
previously without anything left out.

Third, engaging in the activity: This is the main part
of the ritual for conferring empowerment. Of the four
stages of empowerment, first offer a mandala to
request the vase empowerment. Then for the
supplication, repeat after me:

“*namo*

Awakened Vajra Buddha,
as the greatest giver of the great giving,

bestow the sky vajra on me
for the purpose of my protection.”
(Repeat three times)

Since this is the taking of the sacred pledges of the
vase empowerment, repeat this after me:

“*namo*
I renounce the fourteen downfalls
and the branch faults.
I renounce all lowly deeds
other than what benefits sentient beings.”
(Repeat three times)

The seven vase empowerments are here condensed
into the empowerment of the actual supporting vase
and the acts of conferral. { 191 } So the empowerment
deities emanate from the heart of the mandala’s
principal figure carrying vases filled with the elixir of
timeless awareness. Imagine that they confer the
empowerment amid many marvelous signs.

hūṃ
This totally pure vase
well filled by bodhichitta water
confers empowerment on you, fortunate one.
May the vajra of Body be attained.
abhiṣiñca oṃ / abhiṣiñca āḥ / abhiṣiñca svā /
abhiṣiñca hā / namo guru hūṃ

Touch their heads in the five places and their hearts, then
pour them the vase water.

Thus the vase water confers empowerment, fills the
whole body, purifies the stains of afflictions, and you

experience great bliss. The leftover water rises up through the crown and Vajrasattva adorns the head. All the empowerment deities in the sky appear to toss flowers of auspiciousness.

oṃ supra tiṣṭha vajre svāhā

With that utterance, you are installed as a dharma sovereign. As that is so, you enter the mandala of the outer shape, obtain the vase empowerment, are empowered to meditate on the creation phase, and actualize spontaneously present, innate nirmāṇakāya.

Second, to request the secret empowerment, offer a mandala. Then to supplicate, repeat after me:

“Oh, great peaceful Transcendent Conqueror,
with your quality of oceanic kindness,
this evening I seek unsurpassable wisdom.
This evening show me this kindness.”
(Repeat three times)

For the secret empowerment sacred pledges, repeat this after me:

“The sacred pledges of the great secret
are to not reject excrement, urine,
rakta, mucus, or phlegm
but ruthlessly abandon the five sense offerings.”
(Repeat three times)

The sound of bliss of the guru Heruka father-mother in passionate union invokes all the buddhas. Through their great passion, [the buddhas] melt into the essence of bodhichitta and dissolve into oneself.
{192} You taste coemergent timeless awareness

through the stages of the four ecstasies. The support of that bliss, which is the refined essence of *kunda* (semen) and particles (ovum), falls from their place of union and emanates, mixing with the elixir in the skull cup. Imagine that it is placed upon your tongue.

hūṃ

This stainless elixir of timeless awareness
produced out of method and wisdom
confers empowerment on you, fortunate one.
May the vajra of Speech be attained.

oṃ vajra bodhichitta amṛita āḥ hūṃ

Through that taste, the eighty natural conceptions are stopped. The mind's clarity-emptiness arises in the mindstream as timeless awareness equal to the sky.

Now the guru's mother consort places the outer twenty-four vital drops. In each place, the vital drop of elixir is placed and the first letter of the name of [each of] the twenty-four sacred sites is uttered: *pu* on the head (*'tshogs ma*), *ja* in the crown of the head, *oṃ* in the right ear, *a* in the nape of the neck, *gau* in the left ear, *rā* in the midbrow, *de* in the two eyes, *ma* in the two shoulders—those are the eight sacred sites of the heavenly realm. *Kā* in the two armpits, *o* in the two breasts, *tri* in the navel, *ko* on the nose tip, *ka* in the chin, *la* in the throat, *ka* in the heart, *hi* in the perineum—those are the eight sacred sites of the earthly realm. *Tre* in the private place, *gri* in the anus, *sau* in the thighs, *su* in the calves, *nā* in the toes, *si* in the tops of the two feet, *ma* in the two big toes, *ku* in the two knees—those are the eight sacred sites of the subterranean realm. These are the vital drops of twenty-four outer sacred sites.¹¹

Then the seven inner vital drops are situated counterclockwise around the *hūṃ* in the heart: *oṃ hrīḥ ha ha hūṃ hūṃ phaṭ*. The five secret vital drops at the end of the essence [mantra] are *oṃ āḥ hūṃ svāhā*, with *māṃ lāṃ tām pām khām* arranged as before.

Then the guru's consort is taken onto the disciple's lap. Each pouring from the elixir vessel increases the bliss. To find the [tip of the] channel, part the lips and join mouths, the two noses making contact. Exhaling and inhaling the breath by turns makes the winds workable and reveals the path of the winds. {193} Rubbing and rubbing in union makes the bodhichitta descend. Joining the lower winds and saying *hūṃ hūṃ* for the upper winds draws it to the crown of the head. Going back and forth with the emanation of the vital drops warms the drops and trains the transference. That gives rise to indescribable timeless awareness of bliss in one's mindstream and stabilizes what has arisen. In that way, one enters into the mandala of relative awakening mind (*bodhichitta*) and attains the secret empowerment. One is empowered to meditate on yogic inner heat, the path of total liberation [based on] the upper door. That is the actualization of spontaneously present, innate saṃbhogakāya.

Third, for the empowerment of timeless awareness [based on] wisdom, offer a mandala. Then for the supplication, repeat after me:

“namo

Glorious Lord Chakrasaṃvara,
just as you revealed to Dharmavajra
the suchness of bliss,

this evening show me this kindness.”
(Repeat three times)

To take the sacred pledges of the wisdom empowerment, repeat this:

“The supremely secret sacred pledge
is to not reject women
and to remain in the pure conduct.
Except for the purpose of taming beings,
ruthlessly abandon the ten nonvirtues.”
(Repeat three times)

Then the disciples prostrate to the feet of the guru father-mother and arouse intense devotion. The guru’s Vajra Mind abides as the essence of Heruka. With the left hand, the guru takes the right hand of the mudra-consort, whose body is resplendent and youthful.

hūṃ

This goddess who gives joy and place,
with a pleasing, multicolored form,
she who grants limitless bliss,
take the mudra in all her forms,
and taken, always offer to her.

oṃ mahā sukha hoḥ

Imagine that [the guru] hands [the consort] over to the disciple’s left hand. Show the sindūra mandala. That goddess is brought out naked with her secret channel exposed, like showing her lotus, and she says this: {194}

“This, my secret lotus,

is the source of all qualities.
If any wise person relies on this,
the Buddha stands before them.
om vajra añjali ho”

After saying that, she comes to the method’s lap. Then visualize the disciple and the awareness woman as Heruka father-mother. Imagine in the bodies of both father and mother the three vital drops of bodhichitta circulating back and forth by turns and settling.

Place drops in the disciples’ places as in the secret empowerment.

Method’s five-pointed vajra is marked with *om* on the tip of the jewel. Wisdom’s lotus is marked with *a* on the tip of the pistil that came from *āḥ*. Then once the lips of the channel root have been opened and the path of the winds shown, method and wisdom enter into intercourse. Imagine that through the condition of their passion, the bliss of the falling down and rising up [of bodhichitta] in the four chakras is stabilized.

So for an individual of the instantaneous [type], empowerment is conferred at the time of the cause. Bodhichitta falls through the four chakras in turn and arouses the four down-falling ecstasies: the ecstasy at the throat [chakra], supreme ecstasy at the heart, special ecstasy at the navel, and unmoving stable coemergence at the private [chakra]. Again, [the bodhichitta] is drawn upward by *hūṃ hūṃ* and produces the sequence of four upward-stabilizing ecstasies. The timeless awareness of the union of bliss and emptiness of coemergent intrinsic awareness—the ultimate reality—is actualized.

For a gradual [-type practitioner], empowerment is conferred at the time of the path. Bodhichitta is brought down, held, reversed, and spread. This is the introduction of the four skills.

For a practitioner who skips around, empowerment is conferred at the time of the result. This means that through the stabilization of the four chakras in turn, the resultant qualities, such as the four immeasurables and so forth, will arise in turn.¹²

Thus one enters into the bhaga mandala and receives the wisdom empowerment. One is empowered to meditate on the messenger's path of another's body. That is the actualization of spontaneously present, innate dharmakāya.

Fourth, to request the precious word empowerment, offer a mandala, {195} then supplicate by repeating this after me:

“namo

Lord endowed with great compassion,
you have granted me the three empowerments.
Also bestow on me the fourth,
the supreme in all aspects.”
(Three times)

To take the fourth empowerment sacred pledges, repeat this after me:

“namo

The sacred pledge [needs] no upholding:
all is equal within phenomena's nature.
Do not abandon cyclic existence
or accomplish the transcendence of misery.”

(Three times)

Now disciples assume the sevenfold vital points of the body, the vital point of speech to leave the breath in its own place, and the vital point of mind, which is to look nakedly at the very essence of whatever arises. Within that very state, rest in equipoise in your own fashion without contrivance. Here is the introduction:

hūṃ

This timeless awareness is great and subtle,
the vajra essence equal to the sky.

The immaculate consummation of bliss;
this is your father and is you yourself.

The unity of unimaginable coemergent kāyas and timeless awareness that is self-arisen since forever is the timeless awareness of the fourth empowerment. Thus you have entered the mandala of ultimate awakening mind and obtained the fourth empowerment. You are empowered to meditate on mahāmudrā. That is the actualization of spontaneously present, innate svabhāvakāya.

Then take the oath of the sacred pledge with “Just as the master commands...” (*gtso bos ji ltar...*etc.) and offer the mandala of gratitude. Offer your body with “From now on...” (*deng nas brtsams te...*etc.). Dedicate the merit.

Concluding Rituals

Partake of the feast. Send out the leftovers. Refresh the offerings and bless them. Offer *arghaṃ*...to ...śabda. Present the inner offering with the three seed syllables. Praise with “Glorious Wheel of Supreme Bliss...” (*dpal ldan*

*bde mchog 'khor lo ni...*etc.). Supplicate for your desires with:

Host of deities of guru Chakrasaṃvara, {196} regard me and the disciples with great love and compassion. Please prevent obstacles and bestow the spiritual powers without exception.

Recite the hundred syllables. Request forbearance with “Whatever was excessive or absent...” (*ma rnyed yongs su...*). Request the departure of the guests at all times and the awareness beings of the sand mandala on the last evening with “oṃ You [accomplish the welfare of] sentient beings...” (*khyed kyis sems can...*etc.). On the first days and at all times if using a drawn mandala, stabilize the awareness beings with “Here [together with] form and...” (*'dir ni gzugs dang...*etc.). For the pledge beings:

Light rays radiate from one’s heart and engage all the environment and its inhabitants in the wheel of virtue. That all dissolves into the protection circle with the divine palace. That dissolves into the entourage. The entourage dissolves into the principal figures, those in the cardinal directions counterclockwise and those in the intermediate directions clockwise. The mother into the father, that into *hūṃ*, and that dissolves into the space of bliss-clarity.

Imagine that and rest in equipoise. By uttering *oṃ hrīḥ ha ha hūṃ phaṭ*, from the state of lucid clarity,

One [arises] in the form of Heruka with two arms, *oṃ ha* in the heart, *nama hi* at the head, *svāhā hū[m]* in the top of the head, *vau ṣaṭ he* in the shoulders, *hūṃ*

hūṃ ho in the eyes, and *phaṭ haṃ* in the eight major joints.

Secure the directions with *sumbha*...two times. Imagine that

All appearance, sound, memory, and cognition is the pure nature of the deities, mantras, and great bliss.

Adorn the end with dedications, aspirations, and auspicious verses.

The gurus of the past said that to obtain this [empowerment] was to obtain all the empowerments of Chakrasaṃvara, as it is in common with all. Concerning that, according to those of the upper tradition (*stod lugs pa*), this was taught to Dampa by Maitrīpa and was conferred based on the mandala of the Thirteen [Deities]. According to those of the lower tradition (*smad lugs pa*), the black tradition¹³ was taught to Dampa by Ḍombipa and was conferred based on the mandala of Coemergent Chakrasaṃvara.¹⁴ Here, according to the customary practice of the gurus, it is attached to the Thirteen [Deities empowerment]. If it happens that you want the conferral into the Coemergent mandala, {197} then in the center of the mandala's circular round main line, place the deities' signs on the stacked dharma source¹⁵ of blue and red. The rest is the same.

The Practice Service

Send out the preliminary tormas. Consecrate the site and ritual articles. Perform the self-visualization from refuge and awakening mind to the [mantra] recitation as arranged in the threefold self-visualization of Dampa's outer, inner, and secret [practices]. Then cleanse and purify the front

visualization and the vase at the same time. Say, “From within emptiness, inside the mandala and the vase, on a sun and lotus seat, Chakrasaṃvara...(etc., to)...stand in the midst of a blazing fire of timeless awareness” as in the self-visualization, and Amṛitakuṇḍalī instantly appears in the activity vase. Say, “All of them have *oṃ* at the forehead, *āḥ* at the throat, and *hūṃ* at the heart. Light rays from *hūṃ* invoke the awareness beings—*pheṃ / jaḥ hūṃ vaṃ hoḥ*” and they dissolve.

Present the two waters and five sense offerings and the inner offering with the three seed syllables. Praise with “...pure realm of phenomena...” (*chos dbyings rnam dag...*). Reference the front visualization and tie the dhāraṇī cord, then do as many seven-syllable [mantras] as you can. Recite the *sumbha* mantra on the activity vase. The deities dissolve into light. Present the tormas for the transcendent and mundane and do the feast offering as before. Then the master enters themself and enters the disciples into the mandala and confers empowerment. The concluding rituals are the same as usual.

16. VAJRAVĀRĀHĪ OUTER PRACTICE EMPOWERMENT¹

om svasti / namo bhagavatī vajra yoginye

To confer the empowerment into the mandala of Two-Faced Vajravārāhī with nine deities, first set up the shrine. On the platform, arrange the extensive mandala with the complete four doors as usual. Or, if doing the concise version, draw the garlands of firelight and vajras. Inside that, draw an eight-petaled lotus with a stacked dharma source. At its center, draw either a curved knife and skull cup or the red letter *vaṃ* and left-turning joy swirls in the six corners. Draw a small drum (*cang te'u*) on each of the eight petals. In the center of that, on top of a mañji, place a decorated vase with essences and a kapāla full of elixir and liquor on its opening. {198} (NOTE: This is according to current customs of empowerment rituals. According to the ancient texts, it seems that a skull cup of alcohol was placed to the right of the vase and a sindūra mandala to the left.) In the center of the stacked dharma source on the sindūra mirror and red silk, draw the letter *vaṃ* with the root mantra around it and cover it. The red silk covers the top. All around are the offerings, tormas, ritual articles of the feast, and so forth. The inner offering, ḍamaru and bell, and all the articles are gathered together.

Practice Service

Cleanse and purify the preliminary torma. Bless with *om āḥ hūṃ ha ho hrīḥ*. Invoke the torma guests with the blazing

mudra. Dedicate it by repeating the *akāro* mantra seven or three times. Dispatch [the torma] to the virtuous ones with “Whatever gods and nāgas live in this place...(etc.)” and to the negative ones with:

Any hosts of elemental spirits
not empowered to view the secret activities—
take these leftovers of the torma
and go somewhere else right now.

Add the wrathful mantra and throw the torma outside. Then, visualize the objects of refuge and repeat, “the wish to liberate all migrators...(etc.)” and arouse the awakening mind with “wisdom and compassion...(etc.).”

Atop one’s head Vajrasattva appears on a lotus, sun, and moon. He is white, peaceful, and smiling, holding a vajra and a bell. He sits with the right leg out in the relaxed posture. A stream of elixir from the white letter *hūṃ* in his heart flows down through his right big toe, purifying all negativities and obscurations.

Recite the hundred syllables. Afterward:

Vajrasattva dissolves into light and melts into me.

Blessing the digits:

On one’s left hand, red *oṃ vaṃ* is on the little finger, blue *haṃ yoṃ* on the ring finger, white *hrīṃ moṃ* on the middle finger, yellow *hriṃ hrīṃ* on the index finger, green *hūṃ hūṃ* on the thumb, and gray *phaṭ phaṭ* on the palm. For the inner offering, motion with the left ring finger as if drawing the dharma source over [the inner offering]. {199} Upon touching the right corner of the kapāla there is white *oṃ*, touching

the left corner red *āḥ*, touching the front corner blue *hūṃ*, and touching the center red *vaṃ*. Light rays radiate from *vaṃ*, invoking all heroes and yoginīs. Elixir falls down from the place of union of their intercourse and melts into the *vaṃ*. The *vaṃ* letter dissolves and melts into the elixir, and it becomes a great ocean of elixir of timeless awareness, the inner offering. Take it with the left ring finger, say *oṃ āḥ hūṃ*, and do the vajra wash of one's body.

Cleanse and purify with the *sumbha* mantra and sprinkle the offering substances.

From within emptiness, a vast and wide kapāla arises from *a*. The *hūṃ* melts into it all, and the offering substances become the elixir of timeless awareness, completely filling all ground and space.

oṃ vajra arghaṃ āḥ hūṃ...to...śabta...

Protection

Sprinkle elixir with the left ring finger on the six places of the body.

Instantly one appears clearly as Venerable Lady with red *oṃ vaṃ* at the navel, blue *haṃ yaṃ* at the heart, red *hrīṃ moṃ* at the throat, yellow *hriṃ hrīṃ* at the forehead, green *hūṃ hūṃ* at the crown, and gray *phaṭ phaṭ* in all the limbs—the nature of the six heroines.

By saying that, you and the yogins are protected. Sprinkle the elixir around the cardinal directions to the left and the intermediate directions to the right.

*oṃ sumbha nisumbha hūṃ hūṃ / gr̥ṇa gr̥ṇa hūṃ /
gr̥ṇapāya gr̥ṇapāya hūṃ / ānayahōḥ bhagavān
vidyā rāja hūṃ phaṭ / (Repeat twice)*

Sprinkle in all directions.

a hrīḥ gha gha ghātaya sarva duṣṭāṃ hūṃ phaṭ

The eddy of elixir becomes the six heroines and innumerable dākinīs that go out and expel all hindrances. Upon their return, they become the contained vajra ground, fence, lattice, tent, canopy, and blazing fire in all directions, with the nature of the dākinīs.

Scatter the elixir and say *oṃ vajra rakṣa rakṣa hūṃ / oṃ āḥ hūṃ* to protect the site. {200}

Self-Visualization

Preparations: Gathering the Accumulations

Light rays radiate from the *vaṃ* in one's navel and awaken the guru as Venerable Vajrayoginī and all the deities of the mandala in the space in front.

I pay homage with totally lucid faith
to the guru vajra holder and
the yidam Vajrayoginī,
along with the host of dākinīs.

I present the actual displayed offerings,
those mentally emanated through absorption,
and all offering substances throughout ten directions,
taken up by my mind and offered.

I confess and admit negative actions without
exception
that I have done or caused to be done,
or rejoiced in the doing of,
in this and all other lifetimes.

I rejoice with lucid faith
in all the virtue from the beneficial deeds
of gurus, buddhas, bodhisattvas,
and shrāvaka and pratyekabuddha assemblies.

I supplicate you to turn the wheel of dharma
for the benefit of sentient beings
through your compassionate consideration,
according to their levels of capability.

I supplicate you to abide, not passing beyond misery,
in order to display the form kāyas with compassion,
even though the chosen yidam deity
never leaves the realm of the unborn.

Fulfiller of disciples' wishes,
when I supplicate you with devotion,
bestow blessings on the practitioners
and spiritual powers of Body, Speech, and Mind.

And,

May sentient beings be and become happy.
May they be free of all suffering.
Always inseparable from happiness,
may they dwell in sublime equanimity.

The field of accumulation dissolves into oneself.

That was the accumulation of merit. For the accumulation of timeless awareness, say the mantra of the three purities:

*oṃ svabhāva śuddhaḥ sarva dharmāsvabhāva śuddho
'haṃ / om vajra śuddhaḥ sarva dharmāvajra śuddho
'haṃ / oṃ yoga śuddhaḥ sarva dharmāyoga śuddho
'haṃ*

Body, speech, and mind are purified and the ground and path become totally pure emptiness. {201}

Main Practice

From within emptiness, one's own body [appears as] the divine four-sided palace with four doors plus pediments, completely perfect in all characteristics. On the outside are the eight charnel grounds with the protection circle completely surrounding. In the center is a red eight-petaled lotus with a stacked dharma source at its center. Inside that, the seed syllables of secret mantra and mind become the forms of the deities. In the middle of the lotus from *paṃ* is a yellow human corpse with the head facing to the left. At its heart, the sun mandala comes from *oṃ*. Upon that, red *vaṃ* completely transforms into oneself as red Vajrayoginī. The main face has an expression of mixed wrath and passion, and the right face of a pig's head is wrathful and protruding upward. Both faces have three eyes. The right hand brandishes a vajra curved knife and the left holds a blood-filled skull cup to the heart. A white khaṭvāṅga in the crook of the left elbow is raised upward. She is naked with loosed hair, wearing a crown of five dry skulls, draped with a long garland of fifty fresh heads dripping with blood, and adorned by the five symbolic human bone ornaments. She appears in the full bloom of youth,

like a sixteen-year-old. She dances in the relaxed posture with left leg extended, charming and playful, with *oṃ* at the forehead, *āḥ* at the throat, *hūṃ* at the heart, and *vaṃ* at the navel. Light rays radiate from *vaṃ* and invoke Venerable Lady from her natural abode surrounded by a host of heroes and yoginīs.

Revolve the blazing mudra around at the forehead and invoke with *phem*.

oṃ āḥ hūṃ—they become one. She has red *oṃ vaṃ* at the navel—the essence of Vajravārāhī; blue *haṃ yom* at the heart—Yāminī; white *hrīṃ mom* in the throat—Mohanī; yellow *hrīṃ hrīṃ* in the forehead—Sañchālinī; green *hūṃ hūṃ* on top of the head—Santrāsini; and gray *phaṭ phaṭ* in all the limbs—the essence of Chaṇḍikā.

Again light rays radiate from *vaṃ*. The empowerment deities of the Glorious Heruka mandala arrive in the space in front—*phem*. {202} When you supplicate with “Please confer empowerment on me...,” they come carrying vessels full of elixir.

Just as, as soon as he was born,
[the gods bathed him,
just so, with pure divine water,
I bathe your body].
oṃ vajri bhava abhiṣiṅga hūṃ

The empowerment is conferred, the body filled, stains purified, and the excess water rises up and becomes Akṣhobhya to crown one’s head.

Imagine that and then rest in the equipoise free of fixation to the empty clarity of the deity’s form, appearance without

intrinsic existence. When you grow weary of that, begin the recitation.

Red light rays of mantra rise from *vaṃ* at the navel, up through the *dhūtī* (central channel), and emerge from the mouth. They make offerings to the noble ones and perform the welfare of beings, then return to melt into *vaṃ* at the navel. Negative actions and obscurations are purified, and one attains spiritual powers.

*oṃ oṃ oṃ sarva buddha ḍākinīye vajra varṇanīye
vajravairocanīye hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ svāhā*

Recite the first [mantra] verbally and the latter mentally or silently as appropriate. When you grow weary of that, imagine that a host of ḍākinīs emanate from the *vaṃ* letter in the navel and perform offerings and praise. *oṃ vajravārāhī sapārivāra vajra arghaṃ pratīcca svāhā*. In the same way, offer...*padyaṃ*...to...*śabda*...and the inner offering with *oṃ āḥ hūṃ*. Then praise:

Vajravārāhī, mother of sugatas,
in perfect union with Heruka,
you hold the skull and khaṭvāṅga
and roar with the thunder of *hūṃ* and *phaṭ*.

You conquer the three realms with fierce form
and incinerate the vicious without remains.
Pleasing granter of all spiritual powers,
I prostrate and praise you, Vārāhī.

All ḍākinīs dissolve into *vaṃ* at the navel.

Front Visualization

Cleanse and purify the mandala.

From within emptiness come the four elements together with Supreme Mountain. Upon that, the eight great charnel grounds and vajra ground, fence, lattice, tent, and canopy, completely surrounded by the blazing fire of timeless awareness. Inside that, from *bhrūṃ*, is the four-sided jeweled divine palace adorned by four pediments, with all the complete and perfect characteristics. {203} In the middle is a red eight-petaled lotus and in its center the stacked dharma source. Inside that, from *paṃ*, is a yellow human corpse with the head facing to the left. At its heart, the sun mandala comes from *om*. Upon that, red *vaṃ* completely transforms into Venerable Vajrayoginī. The main face has an expression of mixed wrath and passion, and the right face of a pig's head is wrathful and protruding upward. Both faces have three eyes and bared teeth. The right hand brandishes a vajra curved knife and the left holds a blood-filled skull cup to the heart. A white khaṭvāṅga in the crook of the left elbow is raised upward. She is naked with loosed hair, wearing a crown of five dry skulls, draped with a long garland of fifty fresh heads dripping with blood, and adorned by the five symbolic human bone ornaments. She appears in the full bloom of youth, like a sixteen-year-old. She dances in the relaxed posture with left leg extended, charming and playful.

On the eight petals of the lotus, blue Crow Face is in the east, green Owl Face in the north, red Dog Face in the west, and yellow Pig Face in the south. Stabilizing Yāminī is in Agni (southeast), Messenger Yāminī in Nairṛti (southwest), Fanged Yāminī in Vāyu (northwest), and Conquering Yāminī in Indra

(northeast), all bicolored.² All eight of them have one face and two arms and hold small drums, blood-filled skull cups, and khaṭvāṅgas. They play in the relaxed posture on corpse seats. Their ornaments and accessories are the same as the principal figure's. All of them have *oṃ* at the forehead, *āḥ* at the throat, *hūṃ* at the heart, and *vaṃ* at the navel. Light rays radiate from *vaṃ* and invoke the nine-deity mandala of Venerable Vajravārāhī surrounded by a host of heroes and yoginīs—*phem*.

Invoke them with the blazing mudra. With *jaḥ hūṃ vaṃ hoḥ* they become one. As in the self-visualization, repeat, "The principal and entourage have red *oṃ vaṃ* at the navel—the essence of Vajravārāhī,...(etc., to)...becomes a five-pronged vajra—the essence of Akṣhobhya—to crown one's head."³ {204} Afterward, rest in equipoise as long as possible within the clarity-emptiness of the deities' forms.

Light rays radiate from the *vaṃ* letter in the navel, make noble offerings, purify the negative actions and obscurations of sentient beings, and establish them in the citadel of Venerable Lady. Then they gather back and absorb into *vaṃ* at the navel.

Imagine that and repeat an amount of the three-*oṃ* mantra. Then cleanse and purify the offerings, blessing with:

From within emptiness, a vast and wide kapāla arises from *a*. The *hūṃ* melts into it all, and the offering substances produced from divine substances become excellent and vast, brilliant and unimpeded, filling all the realms of space.

oṃ vajra arghaṃ āḥ hūṃ... to ...śabda.

In the limitless ocean of galaxies,
I arrange for you with devotion
these two waters, sense offerings, music,
and whatever offering substances there are.
As I offer them with sublime faith,
please accept them and delight me.
*oṃ vajravārāhī saparivāra vajra arghaṃ pratīccha
svāhā...*
to ...śabda.

For the inner offering, cleanse and purify.

From within emptiness, wind from *yaṃ*, fire from *raṃ*,
and three human head hearthstones from *kaṃ*.
Resting on that, the skull cup from *a* is white on the
outside and red inside, vast and wide. Inside it, the
five meats arise from *go*, *ku*, *da*, *ha*, *na* and the five
elixirs from *bi*, *ra*, *śu*, *ma*, *mu*. They are marked with
bruṃ, *khaṃ*, *jreṃ*, *khaṃ*, *hūṃ*—the essences of the
five timeless awarenesses. Above [the kapāla], white
oṃ is upside down. Above it is the moon from *a*, and
from *vaṃ* at its opening the white khaṭvāṅga marked
with *vaṃ*. Wind stirs, fire burns, and the substances
melt and boil. The steam invokes all the heroes and
yoginīs. Bodhichitta falls from the place of the union
of their intercourse. It melts into the *vaṃ* letter, the
khaṭvāṅga, the moon, and the *oṃ*. These dissolve in
turn and melt into the elixir, which becomes a vast
ocean of undissipating elixir of timeless awareness
with the excellence of color, fragrance, taste, and
ability.

Say *oṃ āḥ hūṃ ha ho hrīḥ* many times for the blessing.
{205} Taking up [the elixir] with the left ring finger:

Into the mouths of the venerable root and lineage holy gurus—*oṃ āḥ hūṃ*. Into the mouths of Vajravārāhī and the nine deities of the mandala—*oṃ āḥ hūṃ*. Into the mouths of Mahākāla Sister-Brother and retinue—*oṃ āḥ hūṃ*. Into the mouths of the dharma masters: five classes of ḍākinīs, realm protector Kuṇḍurīka, four classes of ḍākinī command guards, benefactor Maṇibhadra, great nāga Muchalinda, and the ever-present ground masters—*oṃ āḥ hūṃ*. Into the mouths of sentient beings in the three realms, in the pure form of the essence of Venerable Lady—*oṃ āḥ hūṃ*.

Say the three seed syllables each time you touch your three places with the elixir and then taste it. Then with the embracing mudra, present the secret offering with *oṃ sarva tathāgata anurāgaṇa svabhāva ātmako 'haṃ*.

Praises

Yoginī dwelling in the navel's center,
adept who cuts through hatred,
essence of mirrorlike awareness,
Vajravārāhī, I prostrate and praise you.

In the center of the navel's blazing bonfire,
Body, Speech, Mind, and fivefold awareness,
she who gives bliss, the great bliss of bliss,
mother of the buddhas, I prostrate and praise you.

In the *dhūtī*, the nature of light,
you abide there like the root;
she who is great bliss, the nature of melting,
mother giver of bliss, I prostrate and praise you.

She who reveals the absolute character of things,
abiding as the three kāyas inseparable,
the very essence of great bliss,
Vajra Ḍākinī, I prostrate and praise you.

Ḍākinī who leads to great bliss,
revealing the single meaning of the many,
the very essence of inseparable form and emptiness,
Awareness Ḍākinī, I prostrate and praise you.

Victorious over the army of the four devils,
you who bestow the blessing of bliss,
the very essence of channels, winds, and vital drops,
Karma Ḍākinī, I prostrate and praise you.

Pacifying devils and perverters, {206}
endowed with blessings for quelling obstacles,
the very essence of abilities and miracles,
Worldly Ḍākinī, I prostrate and praise you.

Torma Offering

Bless the torma as done for the inner offering. Then,
playing the instruments:

hūṃ

From the divine palace of great bliss,
I invite the Guru Venerable One
with your retinue—please come.

From Akaniṣṭha, the pure-land realm of phenomena,
I invite the host of yidam deities
with your retinue—please come.

From the pure land of vajra family,
I invite Vajra Ḍākinī
with your retinue—please come.

From the pure land of jewel family,
I invite Ratna Ḍākinī
with your retinue—please come.

From the pure land of lotus family,
I invite Padma Ḍākinī
with your retinue—please come.

From the pure land of action family,
I invite Karma Ḍākinī
with your retinue—please come.

From the eight sites of great charnel grounds,
I invite dharma protectors and guards
with your retinues—please come.

From below, on, and above the ground,
I invite ḍākinīs of the three places
with your retinues—please come.

With the blazing mudra the torma guests are invited to the
space in front:

*pheṃ / oṃ āralli hoḥ / vajra ḍākinī samayas tvaṃ /
dṛśya hoḥ / jaḥ hūṃ vaṃ hoḥ*

They partake of the torma through their tongues,
which are vajra straws.

Imagine that, and with the mudra of vajra open palms⁴ do
the three-*oṃ* mantra, adding:

*puṣpaṃ baliṃta idaṃ gr̥haṇa gr̥haṇa mama rakṣa
rakṣa hūṃ hūṃ phaṭ phaṭ svāhā*

Repeat five or three times to offer to the guru and yidam.

*oṃ hrīm hrīm haṃ haṃ he he ha ha hi hi pheṃ
baliṃta kha kha khāhi khāhi*

Repeat three times to offer to dharma protectors and action
ḍākinīs.

*oṃ kha kha khāhi khāhi sarva yakṣa rakṣasa bhūte /
preta piśāca /unmādā / apasmāra / ḍāka ḍākinīyadaya
/ imaṃ baliṃ gr̥hṇāntu samaya rakṣantu / {207}
mama sarva siddhiṃ me prayacchantu / yathevaṃ /
yathaiṣthaṃ / bhuñjathā / [pibatha] / jighrathā /
matikramathā / mama sarva kartaya / satsukha /
viśuddhaye / sahāyika bhavantu hūṃ hūṃ phaṭ phaṭ
svāhā⁵*

Repeat three times to offer to the worldly ḍākinīs. Dedicate
to the ground masters with *akāro*.... Offer *arghaṃ*...(etc.,
to)...*śabta*. Then:

Guru, Jewels, yidam deities,
ḍākinīs, dharma protectors and guards,
gods, nāgas, worldly protectors,
harm-doers, elementals, *sinpo* spirits,
hungry ghosts, flesh eaters, forgetful-makers,
crazy-making ḍākinīs, body putrefiers:⁶
all partake of this offered, donated tormā.

For my holy guru and
ourselves and our entourage,
health, longevity, power...(etc., to)

...cause us to achieve all our desires.

Say that to request enlightened activity.

The Vase

Cleanse and purify.

From within emptiness, the precious victory vase arises from *bhruṃ* on a lotus-moon, complete with all characteristics, completely filled with water and various extracts. In its center is an eight-petaled lotus and at its center the stacked dharma source. Inside that...(etc., to)...their ornaments and accessories are the same as the principal *ḍākinī*'s.

Until there, the visualization is like the front visualization of the nine deities.

In the activity vase, on a lotus-sun-corpse seat, *hūṃ* becomes blue wrathful Vignāntaka with a vajra, making the pointing threat and wearing a tiger-skin skirt, adorned by snakes and bones. They all have *oṃ* at the forehead...(etc., to)...becomes a five-pronged vajra—the essence of Akṣhobhya—to crown one's head.

Recite as before, and afterward offer with *oṃ vajra vārahī saparivāra arghaṃ*...(etc.). Then present the inner offering with the three seed syllables. Praise with:

Glorious Vajra *Ḍākinī*,
wheel monarch of the *ḍākinīs*,
with five awarenesses and three *kāyas*,
refuge of migrators, I prostrate to you.

The terrifying sound of *hūṃ* resounds unequivocally
[and conquers all obstructors without exception.
Deities who bestow all spiritual powers,
enemy of obstructors, I bow and praise you.] {208}

The mantra string from one's heart coils around the
dhāraṇī cord and travels up, evoking the
mindstreams of the deities. A stream of elixir flows
from their forms and fills the vase.

Hold the dhāraṇī cord and recite the three-*oṃ* mantra and
abhiṣekata...to the victory vase and *sumbha*...to the activity
vase. Make offerings with *oṃ āḥ hūṃ*.

The deities dissolve into light and the vase water is
imbued with ability.

Feast Offering

Bless the feast substances in the same way as for the inner
offerings. Imagine that the guests of the accumulation field
awaken by saying *phem*. Do prostrations before the guru
and Jewels, and with the mudra of the five desirables offer
the alcohol and first portion.

Transcending impure objects,
the sacred pledge of all the victors,
the basis of all spiritual power,
is this sublime elixir that is offered.

After saying that, sprinkle the feast select portion and
torma, and scatter the inner offering. Offer with:

Form and sound and smell and taste
and texture—the five desirable qualities;
I present the unsurpassable offering

for your pleasure through great bliss.

*om guru vajravārāhī ḍāka ḍākinī śrīdharmāpāla
sapārivāra*

*amṛta pūja hoḥ / mahābaliṃta pūja hoḥ /
mahāgaṇacakra
pūja hoḥ*

namo

Guru, Three Jewels, and all yidams, ḍākinīs, and dharma protectors, please consider me. Those of us gathered here represent all male and female yogis and yoginīs who have entered the gate of the Vajrayāna. Based on this communal feast offering, please restore all of our sacred pledges that have been violated and lie in ruins. Please purify negativities and obscurations and enable the perfection of the accumulations.

Turn toward the kapāla in its own place and sprinkle [drops] with the ring finger.

Host of vajra ḍākinīs, don't you know?

That so-called vajra ḍākinī,
is it not mahāmudrā?

To make offerings to that
is to offer all form.

I make outer, inner, and secret offerings. {209}

Please come for the sake of blessings.

Host of awareness ḍākinīs, don't you know?

That so-called awareness ḍākinī,
is it not dharmamudrā?

To make offerings to that

is to offer all composites.
I make outer, inner, and secret offerings.
Please come to grant your blessings.

Host of action ḍākinīs, don't you know?
That so-called worldly ḍākinī,
is it not samayamudrā?
To make offerings to that
is to offer the five elixirs.
I make outer, inner, and secret offerings.

Host of dharma protector guards, don't you know?
That so-called dharma protector guard,
is it not the guard against obstacles?
To make offerings to that
is to offer extensive offering and praise.
I make outer, inner, and secret offerings.

Then face your own place.

Grant spiritual powers of the lineage gurus.
Grant spiritual powers of mahāmudrā.
Grant spiritual powers of an awareness holder's
longevity
from the perfect accomplishment of the vajra ḍākinī.
Grant spiritual powers that give dominion over earth
from the perfect accomplishment of the jewel ḍākinī.
Grant spiritual powers that are common and supreme
from the perfect accomplishment of the lotus ḍākinī.
Grant spiritual powers of the control of action
from the perfect accomplishment of the action ḍākinī.
Grant spiritual powers of miracles and magic

from the perfect accomplishment of the worldly ḍākinī.
Grant spiritual powers of protection against obstacles
from the perfect accomplishment of the dharma
protector guards.

Grant spiritual powers of health and happiness.

Grant spiritual powers of longevity and immortality.

Grant spiritual powers that are common and supreme.

Grant spiritual powers that are swift and immediate.

Grant spiritual powers that are like the sky.

Grant spiritual powers that are like elixir.

Grant spiritual powers that are like a gem.

Please fulfill. Please ripen. Please totally ripen.

om āḥ hūm a la la hoḥ

Say that and taste the elixir, imagining that you obtain the spiritual powers.

Empowerment

There are two parts to conferring the empowerment. {210}
The first is that of the actual master who enters the mandala in the same manner as the disciples and then takes the complete empowerment. Second is the disciples' entrance and empowerment conferral. Cleanse the disciples from the activity vase. Expel the obstructors. Have them do prostrations and then take their seats. Remind them to arouse the mind of awakening, and give a dharma explanation as appropriate. When that is finished, then:

Now, within the Highest Yoga Tantra, the mother yoga tantra is most sublime and profound, as it teaches principally the extremely secret dharma. This is the outer practice of Two-Faced Vajrayoginī, the mother-consort of Glorious Chakrasaṃvara. The acts of the

master, including the empowerment into the mandala and the accomplishment of the blessings, have been completed. Now, for the disciples' acts, first offer a mandala. Then, supplicate the guru inseparable from Vajrayoginī by repeating this after me:

“Great joy, you my teacher.
You, master, please consider me.
Great lord who shows the way
of the great bodhisattva, homage!
Grant me the sacred pledge of suchness.
Grant me all of the vows.
Grant me the bodhisattva vows.
Grant me also the threefold refuge
of Buddha, dharma, and sangha.
Lord, please grant me entrance
into the city of great emancipation.”
(Repeat three times)

Since these are my questions concerning obstacles, have straightforward answers. Are you interested in the teachings of Secret Mantra?

The disciple answers:

“Yes, I am interested.”

Can you hold the three vows as your supporting body?

“Yes, I can.”

Do you see the guru as the Buddha?

“Yes, I do.”

Thus, make them promise. Then, in order to generate enthusiasm, the guru says:

Come, child. You have the high style of a recipient
of the Mantra of the Great Vehicle.
I will perfectly show you the ritual
manner of conduct of Secret Mantra.

All the past perfect buddhas,
and similarly all buddhas not yet come,
and likewise all perfect buddhas now,
heroes before the bodhi tree, {211}
discovered the ritual of the all-knowing,
and through that tamed the hordes
of the totally unbearable devils.
All the more so, to attain all knowledge,
apply yourself with this intelligence.

Thus praise them.

Then, since you must train in the accumulations and purifications that are the preliminaries of taking vows, imagine in front of you the mandala of the guru and Venerable Vajrayoginī surrounded by hosts of buddhas, bodhisattvas, heroes, ḍākinīs, and oath-bound guards. With the wish to offer the five offerings that are actually arranged on the shrine, repeat this after me:

“Made from divine substances are flowers, incense,
lamps, scented water, food, and musical instruments.
I offer them to the guru, yidam, and victors’ heirs.
May I quickly attain perfect buddhahood.”

Then mentally take up all the offerings that are not owned by anyone and, thinking of offering them, repeat this after me:

“The central king of mountains, seven golden ranges,
four continents, minor islands, saffron hills,
sandalwood forests, wish-fulfilling trees,
uncultivated crops, wish-granting cows,
treasure vases, seven precious gems, and so on,
I take possession and offer them with devotion
to all the root and lineage gurus, yidam deities,
buddhas, bodhisattvas, and guards of the doctrine.
May all sentient beings throughout space
quickly attain perfect buddhahood.”

Then for the offerings generated in the mind, think that the five sense desirables emanate from one’s heart, and repeat this after me:

“Beautiful, attractive forms and sweet sounds,
satisfying speech, fragrance, and delicious tastes,
supple and fitted ultrasoft clothing,
special five desirables that satisfy the faculties—
I offer them with devotion
to all the root and lineage gurus, yidam deities,
buddhas, bodhisattvas, and guards of the doctrine.
May all sentient beings throughout space
quickly attain perfect buddhahood.”

Then for the offering of meditative absorption, imagine Samantabhadra’s offering clouds filling all space, and repeat this after me:

“The cloud clusters of Samantabhadra’s emanated offerings
completely fill the extent of space in all directions.
{212}
I offer them with devotion
to all the root and lineage gurus, yidam deities...
(etc.).”

Then for the profound offering, imagine being without regard for one’s own body, speech, and mind, and repeat this after me:

“To all you excellent benefactors
I offer my body, speech, and mind always.
Through the love of excellent heroic beings,
totally accept my three doors.”

Then confess with intense regret and the intention not to repeat all the negative actions that have been accumulated by oneself and others throughout beginningless lifetimes, and repeat this after me:

“I admit and confess the negative actions and nonvirtues of the three doors motivated by the three toxic emotions of myself and all sentient beings accumulated from beginningless time until now. Without concealing them, I vow not to repeat them.”

Then for the actual vow-taking, there are three parts. For the vows of individual liberation, think that when one requests refuge on behalf of oneself and others due to the fear of samsaric suffering, whatever one does will be known by the guru and Jewels, and repeat this after me:

“Guru and host of mandala deities and all bodhisattvas dwelling in the ten directions, please heed me. I and all sentient beings equal to the reaches of space, from today until the heart of awakening, go for refuge in all buddhas, transcendent conquerors, in the ten directions. We go for refuge in all the holy dharmas in the ten directions. We go for refuge in the noble sanghas in the ten directions.” (Repeat three times)

Then for the bodhisattva vows, think that just as the victors and their heirs of the past aroused the awakening mind, you too will arouse it, and repeat this after me:

“Just as the lords of the three times
had the unsurpassable mind of awakening
that definitely leads to awakening,
I arouse that holy thought.” {213}

Repeat three times for the aspiring mind of awakening and:

“Three ethical disciplines of restraint,
gathering virtuous dharmas,
and benefiting sentient beings—
I will firmly uphold each of them.”

Repeat that three times for the engaging mind of awakening. Then, to finalize both of those:

“Those sentient beings not emancipated I will
emancipate.
Those not liberated I will liberate.
Those not reassured I will reassure.

I will place them beyond misery.”

(Repeat three times)

For the vows of Mantra, think that you will properly uphold the sacred pledges of the five families and the root and branch sacred pledges, and repeat this after me:

“In the vows of the buddha yoga,
the Buddha, dharma, and sangha,
the unsurpassable Three Jewels,
are the three refuges I will uphold.
In the great, sublime vajra family,
the vajra, bell, and mudras
are held as perfection itself;
I will also adhere to the [vajra] masters.
In the great, sublime jewel family,
I will always practice four kinds of giving
every day during the six times.
In the pure, sublime lotus family,
I will uphold all the holy dharmas
of outer, inner, and secret three vehicles.
In the great, sublime action family,
possessed of all sacred pledges,
I will uphold them as perfection itself
and perform acts of offering as much as possible.
In the sacred pledges divided into fourteen,
with the branches, I’ll abandon all faults.”
(Repeat three times)

To finalize those vows, repeat this after me:

“Unsurpassable, supreme mind of awakening,

I give rise to that holy [thought] and
uphold all vows and sacred pledges
for the welfare of sentient beings.”

Those vows and sacred pledges have grave
consequences if not upheld and great advantages if
they are upheld. Therefore, in order not to transgress
them, establish the vow.

Pour some elixir. {214}

This is your hell water.

If you transgress sacred pledge, it will burn.

If you keep sacred pledge, spiritual powers
will be gained with this vajra elixir water.

amṛta uda[ya]kathāṭha hūṃ

Then give the blindfold with *oṃ cakṣu bhandha varāmanāya
hūṃ* and the flower with *akhaṃvīra hūṃ*. To enter them
inside the curtain, say:

Imagine that you enter the mandala by entering into
the four immeasurables. *samaya hūṃ* Then in order
for the blessings of Body, Speech, and Mind to
descend, repeat this after me:

“Glorious Vajrayoginī, please descend on me.”
(Repeat three times)

Then on top of the round drawing (*re khā*), disciples
stand in an even posture and join their palms above
their heads. Discard the idea of ordinariness and
suddenly generate your own body as red Vajrayoginī
holding curved knife, skull cup, and khaṭvāṅga. The
vital point of speech is to hold the joining of vital
winds. Mentally, give up thoughts of the three times

and develop intense devotion toward the guru. At that, light rays radiate from the guru's heart. Imagine that from the ten directions the buddhas, bodhisattvas, heroes, and yoginīs, all in the form of Vajrayoginī, come swirling down like rain and snow in a blizzard and dissolve and melt into oneself.

Circulate the incense and play the instruments.

hūṃ

This is the pledge vajra
known to be Vajrasattva.

May the supreme vajra pledge
descend right now.

āveśaya hrīḥ / a a phem phem (descends)

Rest within that itself with uncontrived mind.
(maintains)

Oh! Your meditation as the deity is the symbolizer—the creation phase called the yoginī of signs. Your settling in nonconceptuality is that which is symbolized—the completion phase called the yoginī of true meaning. (introduces)

Again turn your single-pointed attention to Vajrayoginī dancing on your head. (descends) {215}
That melts into the top of your head and an experience of nonfixated appearance-emptiness is born. Rest within that state. Again turn your single-pointed attention to Vajrayoginī dancing in your throat. That melts into the throat and an experience of nonfixated sound-emptiness is born. Rest within that state. Again turn your single-pointed attention to Vajrayoginī dancing in your heart. That melts into the heart and an experience of nonfixated clarity-

emptiness is born. Rest within that state. Again turn your single-pointed attention to Vajrayoginī dancing in your navel. That melts into the navel and an experience of nonfixated awareness-emptiness is born. Rest within that state. Again turn your single-pointed attention to Vajrayoginī dancing in your secret center. That also melts into the secret and an experience of nonfixated bliss-emptiness is born. Rest within that state.

Thus do each of the introductions with mantra and music to bring about the descent.

Then imagine offering the flower to the form of Vajrayoginī visualized in front and repeat this after me: “*oṃ pratīccha vajra hoḥ.*” Again imagine this flower bound on top of your head:

oṃ pratighrihaṇa staṃ imaṃ satva mahāvala

Then remove the blindfold with:

hevajra pāśya hoḥ

Venerable Vajrayoginī’s face is now revealed to all of you. Imagine your incredible joy at seeing her face.

Show them the sindūra mandala and place it on their heads.

Yoginī is the form of mantra.
Mantra is the form of Yoginī.
Deity and mantra are no different.
Look at this fine mandala.

From that, the descents of Body, Speech, and Mind, or the three sights of Body, Speech, and Mind—whichever is appropriate—are each obtained. So recognize that. Up until now was the blessing of Vajrayoginī. Those parts are well completed.

Empowerment Conferral

Now for the conferral of the four empowerments. First is the vase empowerment. Imagine that empowerment deities emanate from the heart of the principal figure of the mandala {216} carrying vases full of awareness elixir and confer the empowerment.

hūṃ

In the natural, uncontrived ground of all,
the sun of true nature's pure awareness dawns.
All unimpeded self-appearance is clarity.
So-called blessing is exactly this.
Through the blessing of the Venerable Lady,
may I obtain the vase empowerment conferral.

Place the vase on their heads and pour the vase water.

That purifies the stains of the body. The result is to obtain the nirmāṇakāya. Until that is obtained, one is empowered to meditate on the aggregates, elements, and sense fields as deities. The experience is objective reality arising as appearance-emptiness. To stabilize that, the mandala deities toss flowers of auspiciousness. *oṃ sutra tiṣṭha vajraye svāhā*
Imagine that the empowerment deities melt into oneself.

Second is the secret empowerment. Imagine that elixir emerges from the secret space from the intercourse of guru Chakrasaṃvara father-mother and mixes with the elixir in the kapāla, and is placed upon your tongue.

hūṃ

In the unmoving dharma mandala,

immaterial mind itself is clarity.

Fixating concepts flee to their own ground.

So-called blessing is exactly this.

Through the blessing of the Venerable Lady,

may I obtain the supreme secret empowerment.

Pour the elixir three times.

That purifies the stains of speech. The result is to obtain the saṃbhogakāya. Until that is obtained, one is empowered to meditate on the channels that are the abiding nature of the Vajra Body and the fourfold application of the vital winds once one conquers the concepts that are not appropriate. The experience of mind's clarity-emptiness arises. Maintain it without attachment.

Third is the wisdom empowerment. Take up [some powder] from the sindūra mandala with the left ring finger and apply a spot to the four places. Imagine that through the blessings of the absorption of the guru yidam and ḍākinīs, the inner heat blazes and the element melts, giving rise to the timeless awareness of the four ecstasies.

hūṃ

From polishing the mirror of mind

the reflection of pure self-appearance arises. {217}
Experience bliss without actuality.
So-called blessing is exactly this.
Through the blessing of the Venerable Lady,
may I obtain the supreme third empowerment.

Say that, and with *om āḥ hūṃ hoḥ* place spots of sindūra on
the heads, throats, hearts, and navels.

That purifies the stains of mind. The result is to obtain
the dharmakāya. Until that is obtained, one is
empowered to rely on a mudra as the path once one
has conquered the fault of separating method and
wisdom. The experience of bliss-emptiness arises.
Maintain it without attachment.

Fourth is the word empowerment. Assume the
sevenfold posture, the vital point of the body. Let the
breath fall naturally. Look nakedly at the very essence
of whatever arises in the mind and let go without
resting in the clarity.

hūṃ

Look! Look at your own mind.
Looking, nothing exists at all.
So amazing that everything appears
to this mind itself that does not exist.

Grasping to real things creates habitual patterns.
Since there's no intrinsic nature, it is buddha.
Through the blessing of the Venerable Lady,
may I obtain the supreme fourth empowerment.

Recognize the fact that one's own mind is rootless
great bliss, coemergent timeless awareness. That

purifies the subtle stains of the three doors. The result is to obtain the svabhāvakāya. Until that is obtained, you are empowered to meditate on mahāmudrā once you have abandoned concepts that fixate on the difference between samsara and nirvana. The experience of realizing rootless mind itself will arise. Maintain it without attachment. The main part is now finished.

Conclusion

The concluding subsequent permissions have five parts. First is the subsequent permission of entrustment in the guru lineage. This empowerment is a very special legacy of the uninterrupted blessing empowerments from Venerable Vajrayoginī, Jalāndhara, Nakpopa, Dombipa, and Lord Dampa the Indian right up to the present day. Now you also should hold this guru lineage for the sake of others. {218}

Second is the entrustment of the yidam. The master's uttering of the mantra of the three purities purifies body, speech, and mind. From a nonreferential state arises a lotus, human corpse, and sun seat upon which is *vaṃ*. You arise from that as red Vajrayoginī with a wrathful main face and pig's face on the right, holding curved knife, skull cup, and khaṭvāṅga. Visualize yourself naked with loosed hair, crown of five dry skulls, garland of fresh heads, and five symbolic bone ornaments, dancing in the relaxed posture with the left leg extended. Henceforth take the Venerable Lady as your yidam deity and continuously meditate on that.

Third is the entrustment of the mandala. From now on, raise the mandala of Venerable Vajrayoginī and

properly perform the practice service.

Fourth is the subsequent permission of offerings. Make offerings to the master and the mandala by repeating the mantra after me and copying the mudras. (They do offerings with mudras:) *oṃ vajra arghaṃ pratīccha svāhā...to...śabta*. Henceforth, please the deity and guru with outer, inner, secret, suchness, and torma offerings.

Fifth is the subsequent permission of Speech mantra. Visualize both yourself and the master as Vajrayoginī. The condition of your intense devotion to the master causes the red mantra string to arise from the *vaṃ* in the master's navel and emerge from the mouth. It enters your mouth and melts into the *vaṃ* at the navel. Imagining that, repeat this after me:

“oṃ oṃ oṃ sarva buddha ḍākinīye / vajra varṇanīye / vajra vairocānīye hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ svāhā.” (Repeat three times)

While throwing the flower toward the master, repeat this:

“Victorious Conqueror, please be my patron
by this perfect bestowal on me.” (Repeat three times)

Imagine that the flower is tossed onto your head and blesses you.

Victorious Conqueror, please be this one's
patron
by this perfect bestowal on this one. {219}

Say that and toss the flower on the disciple's head.

Henceforth, exert yourself at the recitation of mantra.

Then they promise to take the sacred pledges with “Just as the master commands...” (*gtso bos ji ltar...*etc.) and offer the mandala of gratitude. They offer the body with “From now on...” (*deng nas brtsams te...*etc.). Do the dedication prayers as usual.

Concluding Ritual

With the action vajra, hold the substances of method and wisdom crossed:

Behold the beautiful substance holy dharma,
of which there can be no doubt.
Consider brahmins, dogs, and outcastes
to be the same nature and partake.
aho mahā sukhaho

The one who receives it does the threefold revolving lotus [gesture] first and then displays the trident mudra.

The dharma of the sugatas is priceless,
free of the stains of desire and so on,
totally divested of subject-object grasping.
I pay homage to this suchness.
aho mahā sukhaho

Take [the substances] and partake until satisfied by means of the inner burning and pouring. Afterward, say *oṃ āḥ hūṃ* and spit on the leftovers with the blazing mudra. Mix [the leftovers] with the pure tormas and place it with the glory torch.⁷

oṃ āḥ hūṃ ucchiṣṭa baliṃta bhakṣasī svāhā

May those elementals empowered for leftovers be satisfied.

Kye kye! Host of vajra ḍākinīs,
since I have taken this action,
make goodness gather around me,
beneficial and pleasing happiness,
and auspiciousness in town and country.

Say that, then offer it in a clean place. Then replenish the offerings and bless them. Present the outer offerings from *argham* to *śabta* and the inner offerings with the three seed syllables. Offer praise with “Glorious Vajra Ḍākinī...(etc.).” Supplicate for one’s desires with:

Guru and Venerable Vajrayoginī with host of deities,
regard us, master and entourage of disciples, with
affection. Please pacify obstacles and grant spiritual
powers without exception. {220}

Recite the hundred syllables and request forbearance with “Whatever was excessive or absent...” (*ma rnyed yongs su...*). Request the departure of the awareness beings of the colored sand mandala if it is the last evening, and always for the regular guests with “*om* You [accomplish the welfare of] sentient beings...” (*khyed kyis sems can...*). On the early days of a colored sand [mandala] and at all times if [using] a drawn mandala, stabilize the awareness beings with “Here [together with] form and...” (*’dir ni gzugs dang...*).

As for the pledge beings, light rays radiate from the *vam* in one’s navel and purify all the environments and inhabitants of the three realms as the wheel of purity. All that dissolves into the divine palace of the entourage, which then dissolves into the principal figure. That dissolves into *vam*, that into a vital-

essence drop, that into a nāda. The nāda also disappears. Then again one arises in the form of Vajrayoginī.

*oṃ vaṃ / haṃ yoṃ / hrīṃ moṃ / hriṃ hrīṃ / hūṃ
hūṃ / phaṭ phaṭ*⁸

Say *sumbha*...twice to secure the directions. Imagine that form, sound, and mental movement are the totally pure intrinsic nature of Vajrayoginī's Body, Speech, and Mind, and say the dedication and verses of auspiciousness.

17. VAJRAYOGINĪ INNER PRACTICE EMPOWERMENT¹

om svasti

To confer the empowerment into the mandala of One-Faced Vajrayoginī's inner practice, first set up the shrine. On a clean platform, arrange the extensive mandala with the complete four doors, and in its center draw a single dharma source or, if it's the concise version, in the center of the garlands of firelight and vajras. In the middle [of the dharma source], draw a curved knife and skull cup or the red letter *vaṃ*. Also draw the letter *vaṃ* with the root mantra around it in the center of the sindūra mandala on the mirror. The rest is the same as in the Nine Deities [outer practice].

Practice Service

Everything from the preliminary tormas until the accumulation of timeless awareness is the same as in the Nine Deities.

Main Practice: Self-Visualization

From within emptiness, one's pure body is the divine palace with a dharma source in its center and a lotus-sun-Kālarātri [seat] within it. Upon that, pure speech is a red *vaṃ* letter. That completely transforms into the pure mind of Venerable Lady's form. Vajrayoginī is

red in color with one face, two arms, and three eyes. {221} She has an expression of mixed wrath and passion. The right hand brandishes a vajra curved knife and the left holds a blood-filled skull cup to the heart with a khaṭvāṅga in the crook of the elbow. She wears a crown of five dry skulls, a long garland of fifty fresh heads, and the five symbolic bone ornaments and other charnel-ground accessories. She possesses the nine expressions of dance. She tramples on Kālarātri, dancing with the right leg drawn in and the sole resting on the left thigh.

Light rays radiate from red *vaṃ* that abides in the navel and invokes identical awareness beings from the emanated pure land of Oḍḍiyāna in the north—*phem* (with burning mudra). *jaḥ hūṃ vaṃ hoḥ*—they become one. Again, red *oṃ vaṃ* in the navel, blue *hoṃ yoṃ* in the heart, white *hrīṃ maṃ* in the throat, yellow *hrīṃ hrīṃ* in the forehead, green *hūṃ hūṃ* on top of the head, and gray *phaṭ phaṭ* in all the limbs—all become the essence of the six armor heroines.

Again, invoke:

Light rays radiate from *vaṃ* and the empowerment deities from Oḍḍiyāna—*phem*. Supplicate them, saying, “Please confer empowerment on me.” They confer the vase empowerment with *oṃ sarva tathāgata abhiṣekata samaya śrī hūṃ*. [Vase water] fills the body and purifies stains. The excess overflows up and becomes the five-pronged vajra, essence of Akṣhobhya, as the crown ornament.

The empowerment deities depart with *vajra muḥ*. Then imagine that innumerable offering goddesses emanate from *vaṃ* in the navel and present offerings and praises to Venerable Lady and the six armor heroines. With the

specific mudras, say *oṃ śrīvajra yogīnī saparivāra arghaṃ prātīccha svāhā*...to...*śabda* and present the inner offerings with the three seed syllables. Praise with:

Glorious Vajra Ḍākinī,
wheel monarch of the ḍākinīs,
with five awarenesses and three kāyas,
refuge of migrators, I prostrate to you. {222}

However many vajra ḍākinīs
break the bonds of conceptual thought
while engaged in worldly activity,
I prostrate to them all.

The goddesses sing tunes of auspiciousness and melt into *vaṃ*. The mantra to be recited encircles three times the *vaṃ* letter that abides on a sun in the navel, radiating light rays. They evoke the mindstream of the sugatas, purify the negativities and obscurations of sentient beings, and then gather back and melt into oneself.

*oṃ oṃ oṃ sarva buddha ḍākinīye / vajra
varṇanīye /*

*vajravairocanīye hūṃ hūṃ hūṃ phaṭ phaṭ phaṭ
svāhā*

Repeat the mantra verbally or mentally as appropriate.

Completion Stage Meditation

Without shifting from that very Body, visualize the ḍākinīs of the four chakras in the four places and hold the gentle breath (*'jam rlung*). Again, from within that state of clarity, arouse intense devotion to the guru on whom you meditate

above your head. The meditating mind is held by meditative absorption, and ordinary conceptual thinking is abandoned. Rest in uncontrived mind.

Then cleanse and purify the front mandala and vase at the same time.

From within emptiness, the divine palace is perfectly complete with all characteristics. At its center, within a dharma source and inside the victory vase is the lotus-sun-Kālarātri seat. On that, the letter *vaṃ* completely transforms into Vajrayoginī, red in color, with one face, two arms, and three eyes...(etc., to)...I prostrate to them all.

Thus continue through to the praise as in the self-visualizaion, except that if the activity vase is practiced, after “She tramples on Kālarātri...” add “...in the activity vase, visualize wrathful Vignāntaka.” Once the praise is finished and the front visualization has been done, then:

Light rays radiate from the letter *vaṃ* with its mantra string at the navel, perform the two purposes, gather back, and melt into the *vaṃ* letter. {223}

Imagine that, and repeat the three-*om* mantra however much. Focus on the dhāraṇī cord on the vase:

The mantra string from one’s heart wraps around the dhāraṇī cord and travels up, evoking the mindstreams. A stream of elixir falls from the body and fills the vase.

Imagine that and repeat the three-*om* mantra and *sumbha* mantra to the activity vase. Present the sense offerings with the three seed syllables.

The deities dissolve into light, and the vase water is endowed with potency.

Then cleanse and purify the torma.

From within emptiness, wind from *yaṃ*, fire from *raṃ*, and three human head hearthstones from *kaṃ*. Resting on that, the kapāla from *ā* is vast and wide. Inside it, the five meats and five elixirs are the essences of the five timeless awarenesses. Uttering “timeless awareness” makes the wind stir, the fire burn, and the substances melt and rise up. The rising froth becomes the khaṭvāṅga which becomes marked with *oṃ āḥ hūṃ*. Light rays radiate from that and make offerings to the noble ones. They are greatly pleased, and bodhichitta from their intercourse falls down and melts into the three seed syllables and the khaṭvaṅga. That gradually melts and blends completely with the elixir. All apparent existence becomes the nature of elixir—*oṃ āḥ hūṃ* (Repeat three or seven times)

*oṃ āralli hoḥ / jaḥ hūṃ vaṃ hoḥ / samaya ho /
samayas tvam*

*/ dṛśya hoḥ / hūṃ hūṃ / he he ha ha hi hi / phem
phem phem*

Say with the burning mudra:

Torma guests come flocking to the space in front.

Then with the mudra of vajra open palms:

*oṃ namo guru śrīvajra yoginī / kālarupīnī /
jvalamukhinī hri / idaṃ baliṃta kha kha khāhi khāhi*

/ (Three or seven times to offer to the principal figure)

*oṃ buddhaḍākinī / vajraḍākinī / ratnaḍākinī /
padmaḍākinī / karmaḍākinī / viśvaḍākinī /
samayaḍākinī / loka*

sarvaḍākinī balimta kha kha khāhi khāhi / (to the entourage) {224}

*oṃ indraya / agniya / yamāya / rakṣasaye / nīrtiya /
nāgaya / vāyave / kuverāya / īśvanāya / devani /
suryani / candrani / lokadeva / sarva imaṃ balimta
kha kha khāhi khāhi* / (to the direction protectors
and ground protectors)

Praise and Request for Activity

Transcendent Conqueror Vajravārāhī,
whom adversaries of the three worlds cannot harm,
you vanquish all elemental spirits with your great curved
knife,
abiding as the vajra seat, clasping the skulls of mighty
Brahmā,
with wrathful body and extremely fierce pride,
you stun, you paralyze, you strike dumb, and conquer;
you overpower the frightful devils and pacify them:
I bow to the mighty lady of yogins' desires.

Guru vajra master and
sugatas of the three times, yidam deities,
hosts of *mamos* and *dākinīs*,
and hosts of dharma protector guards:
accept this tormā that is offered and given.

May we yogins and our retinues
have health, longevity, power,...(etc., to)
...cause us to achieve all our desires.

Thus request the enlightened activity. Then, the feast offering, the master's self-entry, the disciples' entry into the mandala, and the empowerment conferrals are all the same as for the Nine Deities, except that when explaining the empowerment, replace "outer practice of Two-Faced Lady" with "inner practice of Small Red Lady." Also, in the praise to the yidam, replace "lotus-human corpse-sun" with "lotus-sun-Kālarātri" and "wrathful main face and right face of a pig's head" with "one face, two arms."

Concluding Ritual

Perform the thanksgiving, offerings, praise, request for desires, dismissal, and absorption of the mandala as in the Nine Deities. Dedication and aspiration:

In all my lives, birth after birth, {225}
may I be smart, of good family, without pride,
compassionate, and devoted to the guru
and swiftly obtain the fruits of Vajravārāhī.

Auspicious Verses

May there be unimpeded auspiciousness
from Vajra Ḍākīnī's good blessings.
May there be auspicious supreme empowerment
conferral
from Ratna Ḍākīnī's good blessings.
May there be auspicious supreme wisdom
from Padma Ḍākīnī's good blessings.

May there be auspicious accomplishment of deeds
from Karma Ḍākīnī's good blessings.
May there be auspicious pure, great bliss
of amazing enlightened activity.
May there be auspicious achievement of compassion
from the holy guru's good blessings.
May there be auspiciousness of Yoginī, if accomplished,
through the good blessings of spiritual powers.
May there be auspiciousness of realizing lucid clarity
through obtaining mental control of anything.
May there be auspiciousness of mahāmudrā
through the purity of Body, Speech, and Mind.

Thus adorn the end with auspicious verses. Although this Small Red Lady is mainly in the system of the first lineage, apparently its means of accomplishment (*sādhana*) was in the [texts of] the later lineage. Since it was avidly followed there, the gurus put [the empowerment] within the dharma collection of the later transmission.² *śubham*

18. KRODHĪKĀLĪ SECRET PRACTICE EMPOWERMENT¹

om svasti

To confer the empowerment into the mandala of Krodhīkālī's secret practice, first set up the shrine. Sprinkle the platform with alcohol and elixir. Inside the round center of the mandala, draw a blue dharma source with a corner facing front and a black *vaṃ* in its center. On the four petals in the four directions, write *ha - ri - ni - sa* in the colors of the directions. On the outside, encircle it with the vajra fence and fire ring.

In the center of that, on the mañji, place a black torma with a rounded top and a three-cornered upper part. Cover with a black silk parasol, and put four little round white tormas in the four directions. In the east, place Krodhī's deity icon (*lha tsak*). In the south, place an elixir-filled skull cup. In the west, spread sindūra on a mirror and draw a single dharma source with vajra fence and fire ring, and in the center draw *vaṃ* with *ha ri ni sa* around it. {226} In the north, place the Book of the means of accomplishment. Arrange the offerings around the outside, as well as the collection of all the necessary ritual articles.

Practice Service

Cleanse and purify the preliminary tormas, both white and red. Consecrate with *om āḥ hūṃ ha ho hrīḥ*. With the blazing mudra, invoke the guests with *phem*. For the red torma:

*om dāka dāki kṣetrapāla daśa diklo kapāla saparivāra
idaṃ balimta kha kha khāhi khāhi* (Repeat three
times to dedicate)

I offer this to the hosts of guardians: dākinīs, realm protectors, direction protectors, and so forth. Help us, master and disciple, to clear away unfavorable conditions and accomplish favorable conditions.

Thus offer it. Then for the white torma, offer to the ground masters with the *akāro* mantra three times.

Help us to abandon harmful thoughts and deeds and develop beneficial attitudes.

Say that and throw it outside. Repel the dark forces with the *sumbha* wrathful mantra. Then imagine:

The guru and Vajrayoginī host of deities awaken in the space in front.

Go for refuge and arouse awakening mind: “With the wish to liberate all migrators...(etc.)” and “With wisdom and compassion...(etc.).” Then the seven branches:

I prostrate to Guru Vajrayoginī
and the entourage.

I present unsurpassable offerings.

I confess each unvirtuous or negative action.

I rejoice in all virtue.

I implore you to turn the wheel of dharma.

Please remain and do not pass beyond sorrow.

Whatever virtue I have accumulated

I dedicate to all sentient beings.

The field of accumulation melts into oneself.

For the inner offering, motion with the ring finger as if drawing the dharma source.

In the vessel of radiant pledge substances, on the four petals of the lotus in the center of the dharma source, *ha ri ni sa* becomes clear. {227} Light rays radiate from that and invoke the elixir of timeless awareness from the hearts of all buddhas. It melts into the pledge elixir and dissolves and blends, becoming a great ocean of the elixir of timeless awareness.

oṃ āḥ hūṃ

That consecrates. Take the inner offering with the left ring finger, say *oṃ āḥ hūṃ*, and sprinkle and cleanse one's body. This protects oneself and the yogins. Sprinkle elixir in the cardinal directions going clockwise and counterclockwise for the intermediate directions while saying the *sumbha* mantra twice.

Dākinīs change the droplets of elixir into clouds, which repel all obstructors. An invincible protection circle binds all directions.

Imagine that for the protection of the site. Then cleanse the offering substances.

From within emptiness, a vast and wide kapāla arises from *a*. The *hūṃ* melts into it all, and the offering substances become excellent and vast, brilliant and unimpeded, filling the realm of space. *oṃ vajra arghaṃ āḥ hūṃ*...(etc., to)...*śabta*.

Main Practice

With the *śūnyatā* mantra:

All phenomena, exemplified by myself and the mandala in front, are purified into emptiness. From within emptiness, one's own body arises as the protection circle, eight charnel grounds, and divine palace with four-petaled lotus and dharma source with a lotus-sun-corpse seat inside. One's own mind is the perfect circle of the deities: On the seat the *vaṃ* letter completely transforms into the transcendent conqueror Venerable Vajrayoginī, black in color. Her main head has the wrathful face of the total purity of relative reality. The upper head is the pig's face of the total purity of absolute reality, rising to the right and grunting with the sounds of mantra. She has three eyes and orange hair streaming upward. She brandishes a curved knife in the right hand and with the left holds a blood-filled skull cup to the heart. {228} She is adorned by the five bone ornaments and the accessories of madness. Her right leg is drawn in, dancing in the relaxed posture and trampling upon the heart of a human corpse in the midst of a blazing bonfire. Above her head is the root guru surrounded by the lineage gurus. At her heart is the yidam Vajrayoginī, red, holding curved knife, skull cup, and khaṭvāṅga, surrounded by all the yidams. At the belly is a four-spoked wheel with blue Vajrapāṇi at the hub holding vajra and bell with left leg extended in the strident stance. On the four spokes, white Dhṛitarāṣṭha from *ra* holding a lute is in the east, blue Virūḍhaka from *ca* holding a sword in the right hand is in the south, red Virūpākṣha from *hri* holding a child's corpse in the right hand is in the west, and green Vaishravaṇa from *yaṃ* holding a stupa in the right hand is in the north.² All of them hold a jeweled vase in their left hands with which they bestow needs and desires.

At the navel, on a four-petaled lotus, Venerable Krodhīkālī, black, the same as oneself, is in the center. On the four petals, blue Vajra Ḍākinī from *ha* holding a curved knife with a vajra handle in her right hand is in the east; yellow Ratna Ḍākinī from *ri* holding a jewel curved knife in the right hand is in the south; red Padma Ḍākinī from *ni* holding a lotus curved knife is in the west; and green Karma Ḍākinī from *sa* holding a crossed-vajra curved knife is in the north. All of them hold a blood-filled skull cup in their left hands.

In this way, the natural condition of mind itself is perfect as the deity mandala. That itself becomes the totally pure great being, which has ever been inseparable from the nature of timeless awareness of all buddhas. Within that state of clarity, assume the vital points of physical posture, occasionally rubbing the belly and rotating counterclockwise. Join the upper and lower vital winds to do mental recitation. Look directly at the experiences of bliss-emptiness of the mind (*sems*). Rest mind (*yiḍ*) unwaveringly within the state of the nature of phenomena and motivate with the four recollections to do the recitation: {229} Recollect the guru on the head and recite *ha ri ni sa e raṃ*. Recollect the yidam at the heart and recite *ha ri ni sa yan te*. Recollect the ḍākinī at the navel and recite *ha ri ni sa e 'du*. Recollect the dharma protector at the belly and recite *ha ri ni sa hūṃ phaṭ*.

Here the self and front visualizations are accomplished together, and that is the system of recitation. Therefore there is no need to practice a separate front visualization. After doing as much recitation as you can, present offerings and praise. Offer with *oṃ vajra vārahi saparivāra vajra arghaṃ pratīccha svāhā...*(etc., to)...śabda. Present the inner offering with the three seed syllables. Then the praise:

You dance on the lotus and sun of nonthought,
jet black, one face, two arms, draped with bone
ornaments;
you bring migrators under control with fierce pig's
grunting demeanor—
Vajravārāhī endowed with the strength of bliss, praise to
you!

Root and lineage gurus and host of yidam deities,
Vajrapāṇi and four great direction-protector kings,
those who accomplish Vajravārāhī's four activities—
all ḍākinīs, I praise you with devotion of my three doors.

Then cleanse and purify the torma.

From within emptiness, wind from *yaṃ*, fire from *raṃ*,
and on that, the kapāla from *a* filled with five meats
and five elixirs. Above it is the half-moon adorned by a
vajra. Wind stirs, fire burns, and the substances melt.
The elixir of timeless awareness is drawn in and
dissolves into [the kapāla]. *oṃ āḥ hūṃ*

Recite that to consecrate it. Then with the blazing mudra
say *phem* to invite the guests for the torma. *oṃ guru
vajrayoginī vajrapāṇi śrīvajravārāhī mahāyoginī ha ri ni sa
raca trilaṃ idaṃ baliṃta...*(etc.). With that, offer the four
direction tormas to the set of four ḍākinīs and the set of
four kings. Then make the ordinary offerings with *arghaṃ*...
to...*śabda* and the inner offerings with the three seed
syllables. {230}

Transcendent Conqueror Vajravārāhī,
you vanquish all adversaries in the three worlds and
elsewhere;
you stun, you paralyze, and you terrify—

I prostrate and praise Vajrayoginī.

Guru, sugatas, yidam deities,
mamos, ḍākinīs, dharma protectors—
with devotion, prostration, and praise

I offer this amazing tormā.
Accept this tormā that is offered and given.
May we yogins and our retinues...(etc., to)
...cause us to achieve all our desires.

Thus request the enlightened activity. Perform the feast offering as in the outer practice of Two-Faced Yoginī.

Empowerment Conferral

The first of two parts is the master's self-entry. Just as the acts of the disciples that come later, the self-entry empowerment conferral is taken by way of meditative absorption. The second part is to enter the disciples [into the mandala] and confer empowerment. First cleanse the disciples, have them do prostrations, and take their seats. Remind them to arouse the mind of awakening, and give a dharma explanation as appropriate. Then:

This is connected with the Highest Yoga Tantra, the ultimate secret tantra. Within its three [systems of] tantra, scriptural transmission, and esoteric instruction, this follows the esoteric instructions. This "Sixty-Four Parts of Ḍākima's Heart"³ was taught to Venerable Dampa Sangye by the four classes of command-guard ḍākinīs. For the conferral of the empowerment in Krodhikālī's mandala, after the master's acts are completed, now it is your turn. First do the mandala offering.

Say a *khaṃ vīra hūṃ* twice and give them the blindfold and the flower.

Then to supplicate the guru and Vajrayoginī inseparable, repeat this after me:

“Great joy, you my teacher,
glorious Yoginī, please consider me.
Bestow on me the ocean of vows
more amazing than awakening mind.”
(Repeat three times)

Then imagine that the mandala of the guru and Vajrayoginī and host of deities awakens in the space in front, and repeat this after me: {231}

“I pay homage to Guru Vajrayoginī
along with the entourage.
I present unsurpassable offerings.
I confess each negativity and nonvirtue.
I rejoice in all virtue.
I supplicate you to turn the dharma wheel.
I supplicate you to remain and not enter nirvana.
Whatever virtue I have accumulated
I dedicate to all sentient beings.”
(Repeat three times)

Then think that you are taking all of these general and special vows, and repeat this after me:

“All buddhas with your heirs,
the whole assembly of heroes and yoginīs,
all of you—please consider me.
From now until awakening

I go for refuge in Buddha, dharma, and sangha
because I desire emancipation.

I arouse the three minds of awakening
in order to achieve the welfare of all beings.

I take the vows of the five sugatas.

I renounce downfalls delineated as fourteen,
and the branch faults.”

(Repeat three times)

Say *jaḥ hūṃ vaṃ hoḥ* and, thinking that they have entered
the mandala, draw back the curtain. To establish the
pledges, pour the elixir:

This is your hell water.

If you transgress sacred pledge, it will burn.

If you keep sacred pledge, spiritual powers
will be gained with this vajra elixir water.

amṛta udayakaṭhaṭha hūṃ

Now stand evenly and place your palms together
above your head. Hold the speech by joining the
winds. The vital point of mind is to instantly visualize
black Vajrayoginī, wrathful main face, right pig’s face,
holding curved knife and blood-filled skull cup, legs
shifting in dancing poses. Arouse intense devotion to
the guru. Light rays radiate from the guru’s heart
and invoke innumerable ḍākinīs of timeless
awareness from their ḍākinī place in Oḍḍiyāna.
Imagine that they melt into you. Rest in a state
without mental fixation, letting go in total relaxation.
{232}

With incense and playing music with intensity, say *ha ri ni
sa āveśaya a*.

Then think that you offer the flower to the Vajrayoginī and repeat this after me:

“oṃ prātīccha vajra hoḥ” (Throw the flower)

Think that the [flower] is bound upon your head.

oṃ prati gṛihaṇa stvaṃ imaṃ sarva mahā bala.

jñāna cakṣu maṇḍala jñāna praveśaya phaṭ

Remove the blindfold.

hevajra paśya Think that you now see all of the mandala’s structure and contents as if it were really there.

Now for the main part of empowerment conferral, first is the vase empowerment. To request that, repeat this supplication after me:

“Precious guru, please grant me the vase empowerment of the secret practice of Vajrayoginī.”
(Repeat three times)

The master shows the form of the eastern deity icon to their eyes and touches their hands.

Discard any concepts that fixate on your body as ordinary. Henceforth, hold this ḍākinī as your yidam. In such meditation, maintain appearance-emptiness without attachment. Through this you have obtained the vase empowerment and are empowered to do meditation on the deity’s form. Then in order to request the secret empowerment, repeat this after me:

“Precious guru, please grant me the secret empowerment of the secret practice of Vajrayoginī.”
(Repeat three times)

Hold the elixir from the south.

In order to purify the stains of fixation on your speech as ordinary, through the blessing by this white and red bodhichitta from the intercourse of the transcendent conquerors Chakrasaṃvara Father-Mother, know that henceforth your speech is Venerable Lady’s mantra. Maintain sound-emptiness without attachment.

Say *om āḥ hūṃ* and have them drink the elixir in three sips.

Through this you have obtained the secret empowerment and are empowered to do recitation meditation of the vital winds. Then in order to request the wisdom-awareness empowerment, repeat this after me: {233}

“Precious guru, please grant me the wisdom-awareness empowerment of the secret practice of Vajrayoginī.”
(Repeat three times)

Show the sindūra mandala from the west.

To purify the stains of your mind, these letters of the sindūra mandala are actually Yoginī. By dissolving [into you], they all [bestow] blessings and a special experience of bliss-emptiness. Never lose that.

Mantra is the form of Yoginī.
Yoginī is the form of mantra.

If you desire the citadel of spiritual powers,
don't look at such differences.

Saying that, take the sindūra with the left ring finger and place spots on the disciples' three places.

Through this you have obtained the wisdom empowerment and are empowered to do meditation on the bliss of melting. Then in order to request the fourth empowerment, repeat this after me:

“Precious guru, please grant me the fourth word empowerment of the secret practice of Vajrayoginī.”

(Repeat three times)

Place the means of accomplishment text from the north upside down.

All supreme and common spiritual powers are explained in this text. If you practice accordingly and they occur, you will take this into experience properly. Understand the meaning of mind itself without root.

Then both master and disciple [appear as] Two-Faced Krodhīkālī holding curved knife and skull cup, dancing with right leg drawn in. Root and lineage gurus on the head, red Yoginī in the heart surrounded by yidams, Krodhīkālīs like oneself on the four-petaled lotus in the navel surrounded by the set of four ḍākinīs, and Vajrapāṇi on the four-spoked wheel in the belly surrounded by the set of four great kings. Then, with the four recollections, while repeating the mantra after [the master], imagine that light rays emerge from each of the guru's places and melt into the corresponding places of the disciple, bestowing blessings. {234} First, recollect the guru on your

head and repeat this: “*ha ri ni sa e raṃ.*” Recollect the yidam in the heart and repeat this: “*ha ri ni sa yan te.*” Recollect the ḍākinīs in the navel and repeat this: “*ha ri ni sa e ’du.*” Recollect the dharma protector in the belly and repeat this: “*ha ri ni sa hūṃ phaṭ.*” (Repeat all mantras three times each.)

May all the blessings and power of Venerable Vajrayoginī enter all your mindstreams. (Toss flowers.) Through this you have obtained the fourth empowerment and are empowered to do meditation on suchness.

Then the concluding acts of the disciple are to swear the oath of the sacred pledges, offer the mandala in gratitude, offer the body, and dedicate merit. The concluding rituals of the mandala, the offerings and praise in gratitude, dedication, aspiration, and up to the auspicious verses are all done according to the Outer Practice. May it spread and flourish. *śubham*

19. VAJRACHAṆḌĀLĪ VASE-ELIXIR ḌĀKINĪ EMPOWERMENT¹

om svasti

If you want to confer the empowerment of Vajrachāṇḍālī, Vase-Elixir Ḍākinī, first arrange the shrine. Sprinkle the platform with blood and elixir. [Draw] the mandala with a round center however appropriate and within the circle a red stacked dharma source with a red letter *hrīḥ* in its center. Around the outer rim, place a garland of dry skulls. On an eight-petaled lotus, draw *ha - ri - ni - sa* on the four petals of the cardinal directions, which are white, yellow, red, and green. {235} In the four intermediate directions, in a dharma source with the corner facing inward, draw blue, yellow, red, and green *hrīḥ* letters consecutively, starting in Agni, each encircled by the round rim of dry skulls. Around the edge of all of this is a circle of dry skulls. Draw the vajra fence and fire rim all around. In the center of the mandala, on top of a mañji, place the dressed vase containing essences and a skull cup with elixir on its opening, covered with red silk. On top of that goes the sindūra-covered mirror inscribed with a crossed dharma source, the principal figure's essence [mantra] its center, and right-turning swastikas in the six corners. Arrange the skull garland and light garland circles around the edge. In front of the vase, on a mañji, put a red torma—the main part rounded and the upper part with three corners—with a red silk parasol and the Principal Lady's icon. Put eight tormas for the entourage on the eight petals and their

individual deity icons on them, same as the principal figure. Place whatever tantric volume is convenient. On that, place a pitched tent of red silk. Place offerings and ritual feast articles all around the edge. Gather all the inner offerings such as ḍamaru, bell, flower, and so forth.

Practice Service

Cleanse and purify the preliminary tormā. Consecrate with *oṃ āḥ hūṃ ha ho hrīḥ*. Invite the guests with *phem*. Dedicate with the *akāro* mantra seven or three times. For the virtuous ones, say, “Whatever gods and nāgas live in this place...(etc.)” and repel the negative ones with: {236}

All hosts of elemental spirits
not empowered to view the secret activities—
take these leftovers of the tormā
and go somewhere else right now.

Add the wrathful mantra, and throw the tormā outside. Visualize the objects of refuge and go for refuge and arouse awakening mind: “With the wish to liberate all migrators,... (etc.)” and “With wisdom and compassion,...(etc.).” Then the seven [branches]:

namo

I prostrate to the Three Jewels.
I go for refuge to the Three Jewels.
I present unsurpassable offerings.
I confess each unvirtuous or negative action.
I rejoice in all virtue.
I implore you to turn the wheel of dharma.
Please remain and do not pass beyond sorrow.
Whatever virtue I have accumulated
I dedicate to all sentient beings.

Say “May sentient beings have happiness...(etc.)” for the meditation on the four immeasurables that accumulates merit. Afterward, for the accumulation of awareness, imagine:

All phenomena are by nature totally pure emptiness.

Then cleanse and purify the inner offerings. {237}

From within emptiness, a vast and wide kapāla rests on the three skull hearthstones on wind and fire. Within are the five meats and five elixirs, the essence of the five timeless awarenesses, marked by the five seed syllables of the heroines. On that is a white upside-down *om*, with a moon at its opening, upon which rests the white khaṭvāṅga marked by *vaṃ*. Wind and fire blaze, causing the substance to melt and boil. The steam invokes all the heroes and yoginīs. Bodhichitta falls from the place of their union. It melts into the *vaṃ* letter, khaṭvāṅga, and *om* with the moon, which progressively dissolve into light and melt into the elixir. It coalesces into a great ocean of elixir of timeless awareness.

om āḥ hūṃ ha ho hrīḥ

Saying that consecrates it. Take some with your left ring finger and sprinkle it for the hand offering.

Into the mouths of the holy root and lineage gurus, deity host of the mandala, and hosts of ḍākinīs and dharma protector guards—*om āḥ hūṃ*.

For the protection circle, snap with your left ring finger each time and imagine:

om sūṃbha nisūṃbha hūṃ hūṃ—all below is the ground of vajras.

oṃ grhaṇa grhaṇa hūṃ hūṃ—all sides are the fence and lattice of vajras.

oṃ grhaṇapāya grhaṇapāya hūṃ hūṃ—all above is the tent and canopy of vajras.

oṃ anaya hoḥ bhagavān vidyārāja hūṃ hūṃ phaṭ phaṭ—all around is contained by the blazing fire of timeless awareness that nothing at all can destroy.

Main Practice

Within the protection circle:

oṃ svabhāva śuddhā sarva dharma svabhāva śuddho 'haṃ One's body is the totally pure vast and wide crossed dharma source. In its center, *oṃ yoga śuddhaḥ sarva dharma yoga śuddho 'haṃ*. One's speech is totally pure [as] the agitated, swirling waves of blood, with lotus-sun-corpse seat in its midst upon which the red *hrīḥ* emits light rays to the ten directions, becoming the resounding sound *vajracandālī*. *oṃ āḥ hūṃ vajra sarva dharma vajra śuddho 'haṃ* With that, *hrīḥ* completely transforms and one's totally pure mind is embodied as the wrathful red form of Vajrachandālī with two heads and four arms. {238} The eyes of the Brahmā-faced pig's head look up at the absolute. The eyes of the wrathful face look down at the relative. The first right hand grasps a five-pronged vajra above the head. The lower holds a red lotus to the throat. The first left hand holds jewels to the heart, and the lower one a multicolored crossed vajra to the navel. She has a crown of the five dry skulls and the necklace of fifty wet ones. She is adorned by the five symbolic bone ornaments. She is extremely charming with a wrathful expression on full display. Her agile legs in

the fighter's stance press down on Kālarātri. The sound of *vajracāṇḍālī* resounds from her mouth as she stands within the space of the skull.

The red *hrīḥ* that rests in one's heart splits into a second *hrīḥ*, which goes to the center of the mandala in front. Instantly, in the midst of agitated waves of blood in the crossed dharma source, it becomes the form of Vajrachāṇḍālī on a lotus-sun-corpse seat, the same as oneself. The Brahmā faces of both the self and the front [cause] arrival in the abode of Brahmā. The three eyes of the wrathful faces see clearly into the three times. The sound of *vajracāṇḍālī* from her mouth binds under oath all the eight classes of gods and spirits in apparent existence and brings them under control.

Four *hrīḥ* letters from the life-force [syllable] in the heart of the front visualization emanate onto the four lotus petals in the four directions and completely transform: In the east is white Lakna Dorchang ("Holding Vajra in Hand") with vajra in the right hand and making the pointing threat with the left, standing with right leg extended. In the south is [yellow] Tsukna Mekhyer ("Carrying Fire on the Crown") with her two hands holding blazing fire to the crown of her head, standing with left leg extended. In the west is red Tane Shokduma ("Folding Wings from Around"), with her two hands stretched to her back and partially lowered white wings, her legs standing in the manner of *saga* (*sa ga*). In the north, green Khane Khudepma ("Wailing from the Mouth") is peaceful with a wrathful expression, her two hands holding a horn that she blows, and standing in the round manner (*zlum po*). {239}

Again four *hrīḥ*s from the life force in the heart emanate to the four intermediate directions and

completely transform: in the middle of the dharma source in agitated waves of blood inside the skull cup space, each of them has a corpse seat. In the southeast is the daughter of *Praheshvara, blue, with a lion's face, holding a golden nine-pronged vajra in the right hand, lion cubs emanating from her shoulders. In the southwest is the daughter of Lanka Ramana, yellow, with a tiger's face, the right hand holding a magic mirror, with tiger cubs emanating from her shoulders. In the northwest is the daughter of Maheshvarī, red, with a monkey's face, holding a controlling wheel in the right hand, with baby monkeys emanating from her shoulders. In the northeast is the daughter of Yakṣhi Āṭavaka, green, with a wolf's face holding a mongoose bag in the right hand, with wolf pups emanating from her shoulders. The four of them hold elixir-filled vases in their left hands and are crowned by a thousand buddhas. The ḍākinī's tree with pond (*mkha' 'gro'i rdzing bcas shing*) is in their bellies, and they are surrounded by an entourage of a hundred thousand ḍākinīs.²

All of them are marked with *om* at the forehead, *āḥ* at the throat, and *hūṃ* at the heart, the essences of the three vajras. In particular, from the red *hrīḥ* that rests in the place of the heart life-force, light rays radiate to the wheel of timeless awareness of the nine deities of Vajrachandālī and invoke them with *phem* and the burning mudra. *jaḥ hūṃ vaṃ hoḥ*—they become one. Again light rays radiate from *hrīḥ*. Empowerment deities come to the space in front—*phem*. Request with “Please grant me the actual empowerment conferral.” *om vajrībhava amhiṣiñca hūṃ* They carry the vase full of elixir and confer empowerment. The body is filled, stains purified, and

the excess water rises up and becomes Akṣhobhya crowning the heads of each deity.

Then rest in equipoise for however long you remain in the clear appearance of the deities' forms. {240} When tired of that, begin the recitation practice.

The heart life-force *hrīḥ* letters of the self and front Principal Lady are encircled by the mantra string. Light rays of the mantra in one's heart radiate and make offerings to the deities in the front visualization. They are pleased, and the mindstream of their spiritual practice is evoked. The light rays gather back in and melt into oneself. Think that all negativities and obscurations are purified and one obtains all spiritual powers.

ema dingri dingri vajra caṇḍali hūṃ hūṃ phaṭ phaṭ svāhā

That is the heart [mantra] of the principal figure. The recitation for the entourage:

Light from the mantra in my heart evokes the Principal Lady of the front visualization, and light radiates from her heart, striking all the entourage. The four dākinīs and the four *chuchungmas*³ emanate innumerable replica emanations that subdue the threefold universe with splendor and bring the three planes of existence under control. Imagine that they offer you all the fortune of spiritual powers of the four enlightened activities.

ema dingri dingri vajra dākinī hūṃ hūṃ phaṭ phaṭ svāhā

In place of *vajra*, substitute *ratna...padma...viśva* to do their practice like sisters, accomplishing the mantras of the four

ḍākinīs. Also,

*sing ha ra ma / ka ma ka ra ti / ha na ja na hūṃ / ra
ga rā ti /*

Put in these four, like employing servants, for the mantras of the four chuchungmas. As for the amount of repetition, just keep the entourage in step with the principal figure. When tired of recitation, do the offerings and praises. Cleanse and purify the offering substances with *svabhāva*... (etc.).

From within emptiness, the container is the kapāla; within it the contents are the offering substances, the excellent and vast elixir of timeless awareness filling space.

Think that, and consecrate by reciting the three seed syllables.

Ḍākinīs emanate from one's heart and make the offerings and praises.

*oṃ vajra caṇḍa saparivara vajra arghaṃ pratiṇccha
svāhā...(etc., to)...śabta.*

Present the inner offering:

Into the mouth of the holy root and lineage gurus—*oṃ āḥ hūṃ*. Into the mouth of Vajrachandālī's nine deities of the mandala—*oṃ āḥ hūṃ*. Into the mouths of the ḍākinīs, dharma protectors, realm protectors, and ground masters—*oṃ āḥ hūṃ*. {241} Into the mouths of all sentient beings of the three realms who are totally pure as the essence of Venerable Lady—*oṃ āḥ hūṃ*.

The Praise

hūṃ

The realm of phenomena, pure as space,
divine palace, unobscured as a rainbow,
from great compassion, gentle as the sun,
endowed with activity, bright as the moon.
The heroine's body arises from *hrīḥ*,
perfectly possessed of the letter *e*,
naked, the color of red ruby,
the body of a *sinmo*, a snarling skeleton,
precious in waves of blood,
resounding with the sound of *ema dingri*.
You have two faces⁴ and four arms,
two legs in fighter's stance,
fierce face looking down at the relative,
Brahmā face looking up at the absolute,
well endowed with five symbolic ornaments.
You comport stylishly from the charnel-ground realm
with your retinue of a hundred thousand flesh eaters.
Binder of the three worlds,
entwined as one with Heruka,
Great Goddess Queen, I prostrate to you.

You are victorious over the four devils,
taming beings with the dripping blood of compassion.
You are the pure body of unborn timeless awareness,
spontaneously present in the center of *e*,
standing upon the corpse seat of nonthought,
red in color as an emblem of power,
with a garland of wet human heads.

You resound with the sound of *caṇḍa hūṃ*,
hurl the sound of thunderous *phaṭ phaṭ*,
and reassure the entourage with *svāhā*.
You grant the spiritual power of bliss,
the supreme, perfection of great bliss,
and have reached the far shore of the absolute,
while holding the fierce form of the relative—
compassion with the nature of emptiness.
With implements of knife and skull, all the signs and
marks,
the purifying thread of Brahmā
raised like a crown in the ten directions,
your red faces with fangs bared,
ravenous devouring face with bloodshot eyes,
glancing in all directions,
you accomplish all the welfare of sentient beings.
I praise you, Vajrachaṇḍālī. {242}

Total purity of the four elements,
the very essence of the four immeasurables,
birth mothers of the buddhas of the three times—
I praise the four goddesses, Lochanā and so forth.

From the mandala of self-appearing awareness,
emanated by Goddess Nairātmya,
the four heroines manifest from basic space—
I praise those who grant spiritual powers of four
activities.

Prophesier, Realm Protector, Queen of Existence,
Wish-Fulfilling Gem—these four⁵
can be counted on for spiritual powers;

I praise the four ḍākinīs who grant them.

Guarding against the obstacles
to practitioners and the Buddha's doctrine,
loving friends and activists—
I praise the four ḍākinī command guards.

After praising, imagine that

All the ḍākinīs melt into the *hrīḥ* in one's heart.

Torma Offering

Sprinkle the tormas that are placed in the mandala with elixir;⁶ cleanse, purify, and consecrate as in the inner offering; and with the burning mudra say:

*phem / om āralli hoḥ / vajra ḍākinī samayas tvam /
dṛśya hoḥ / jaḥ hūṃ vaṃ hoḥ /*

The torma guests are invoked to the space in front
and partake of the torma through their tongues,
which are vajra straws.

Add *balimṭa idaṃ gṛhaṇa kha kha khāhi khāhi* to the mantras of the Principal Lady, four ḍākinīs, and four chuchungmas. Repeat three times to offer to the guru and mandala deities. Offer to the worldly ḍākinī hosts and ground masters with *akāro*. Then present offerings with *arḥaṃ*...etc.

Guru, Jewels, yidam deities,
ḍākinīs, dharma protectors and guards,
gods, nāgas, worldly protectors,
harm-doers, elementals, *sinpo* spirits,
hungry ghosts, flesh eaters, forgetful-makers,

crazy-making ḍākinīs, body putrefiers—
all partake of this offered, donated tormā.

For my holy guru and
ourselves and our entourage,
health, longevity, power...(etc., to)
...cause us to achieve all our desires. {243}

Thus request enlightened activity. In particular, request
activity of the four chuchungmas:

Arise! Arise from the realm of phenomena.
Ḍākinīs who arise from the realm of phenomena,
in order to guard the Buddha's doctrine
manifest your form from the blazing seat.
Over yonder in all of the directions,
the four intermediate directions west of the sun,
on the other side of the seven golden mountains,
on this side of the black iron mountains,
where all the mountains are bone mountains,
all the plants are arrows and spears,
all the waters are blood and pus,
all the grounds are fat and grease,
the castles are divine skull palaces,
with the reigning queen in each castle.
In the southeast, the lion-faced ḍākinī,
daughter of *Praheshvari,
is blue and holds vajra and vase.
In the southwest, the tiger-faced ḍākinī,
daughter of Lanka Ramana,
is yellow and holds a mirror and vase.
In the northwest, the monkey-faced ḍākinī,

daughter of Maheshvarī,
is red and holds a wheel and vase.
In the northeast, the wolf-faced ḍākinī,
daughter of Yakṣha Āṭavaka,
is green and holds a mongoose and vase.
All are surrounded by a hundred thousand ḍākinīs.
Emanations spread from atop their shoulders.
They are crowned by a thousand buddhas.
In [their] abdomens is Ḍākinī Dzongchema.⁷
Their bodies move like lightning,
their speech roars like thunder,
and their minds' compassion falls like rain.
On the absolute, of course they are buddhas,
but for the sake of love for practitioners,
they obey like servants
commands from the four ḍākinī classes.
Approach and take this command torma!
As the ornamented torma pleases you,
so perform all requested enlightened activity.
Especially in the embattled times of the five
degenerations,
turn your attention to the predicted spread
of the doctrine of Pacification of Suffering, {244}
and as the teaching spreads, make it flourish.
Pacify all evil spirits, obstructors, and obstacles
for us, the yogic practitioners;
endow us with long life, health, and happiness,
and accomplish all that we desire.

Consecration of Ritual Substances

Visualize Vignāntaka appearing instantly in the opening of a fragrance [-filled] conch. After reciting the *oṃ sumbha* mantra, say *hūṃ*, and think, “The elixir melts...” Then cleanse the empowerment substances.

Light rays radiating from one’s heart purify, and the vase made out of precious materials becomes vast and wide. Inside that, the divine palace appears clearly, and within that *hūṃ oṃ svā aṃ hā mūṃ lāṃ māṃ pāṃ tām* become the mothers and fathers of the five tathāgata families in union. The container skull, [and] the contents, the substances in the space-expanse of the mother, become the nature of Coemergent Chakrasaṃvara. The mirror mandala becomes the nature of Vajrachandālī and the six armor goddesses.

Imagine that and invoke the awareness beings with *phem*. They absorb with *jaḥ hūṃ vaṃ hoḥ*. Offer with *arḥaṃ*... to...*śabda*. Present the inner offering with the three seed syllables. Grasp the dhāraṇī cord on the vase.

Light rays from the mantra from one’s heart wrap around the dhāraṇī cord and travel up, evoking the mindstreams of the deities in the vase. A stream of elixir of the bodhichitta of the father-mothers of the five families falls and fills the vase. Evoked by the light rays from that bodhichitta, inside the skull cup, the bodhichitta of the Heruka father-mother’s union falls and mixes with the elixir in the skull cup. White and red light rays radiate from that and, merely by touching the mirror, cause the seven goddesses, principal and entourage, to blaze with great bliss. Light radiating from that clarity [causes] the letters in the volume of tantra to appear as emanation bodies and work for the welfare of migrators.

Imagine that and recite *hūṃ oṃ*, and so on—the ten seeds of the five families; *abhiṣeka*—the seven letters of Saṃvara; and the Principal Lady’s mantra all together. {245} After, say *oṃ āḥ hūṃ* to offer the desirables to the vase. Think that

All the deities of the vase, skull, and mirror dissolve into light and the empowerment substances become effective.

Empowerments

The first of two empowerments is the master’s entrance and receiving of the empowerment, which is taken by means of meditative absorption. Second is to enter the disciples and confer the empowerment. The disciples are cleansed, do prostrations, and take their seats. Clarify the awakening mind and do an appropriate dharma explanation. Then:

This is connected with the highest mother tantra, the ultimate secret tantra. In this profound method of attainment there are three [systems of] tantra, scriptural transmission, and esoteric instruction. Of those, the tantras are *Ocean of Dākas*⁸ and *Vārāhī’s Renunciation*,⁹ wherein are found the eight dharmas that depend on the lineage of the queens of basic space. From among those [eight], this now concerns bringing appearances under control once discursive thought has been accepted as timeless awareness. The set of teachings that combine approach, attainment, and enactment (*bsnyen sgrub las sbyor*) of the ḍākinī elixir vase empowerment was bestowed by Venerable Indian Dampa on both Lama Bodhisattva Kunga and Gyagom, along with the means of accomplishment of the four chu[chungma].

To confer this very special empowerment, first the master has accomplished all the fundamental actions that must precede. Now it is your turn. First do the mandala offering.

Say *a khaṃ vīra hūṃ* twice and give them the blindfolds and the flowers.

With hands full of flowers, join palms together and repeat this after me:

“Precious guru, please bless me to quickly attain actual, perfect awakening.”

Say that three times. As an answer, the guru says,

“Child, are you interested in the teachings of Highest Yoga Tantra? Will you take the practices into experience? Are you eager for the result, achieving the benefit of sentient beings?”

In response to these questions, the disciple says (in turn), {246}

“Yes, I am interested. Yes, I will practice. Yes, I am eager.”

As a preliminary, the support should be endowed with the threefold vows. To that end, think that you are taking the vows of individual liberation, bodhisattva, and Mantra, and repeat this after me:

“All buddhas with your heirs,
the whole assembly of heroes and yoginīs,
all of you—please consider me.
From now until awakening

I go for refuge in Buddha, dharma, and sangha
because I desire emancipation.

I arouse the three minds of awakening
in order to achieve the welfare of all beings.

I take the vows of the five sugatas.

I renounce downfalls delineated as fourteen,
and the branch faults.”

(Repeat three times)

Main Practice

In the main practice, to bring the descent of the awareness beings, awaken the guru, yidams, and ḍākinīs filling space and do three prostrations followed by the mandala offering. Then to request their attention, repeat this after me while throwing the flowers:

“*Kye!* Venerable gurus, host of yidam deities, and all ḍākinīs, please heed me. Please grant me the empowerment conferral that ripens my mindstream and liberates. Please bless me to produce the special realization in my mindstream of mahāmudrā that has not yet arisen, to stabilize what has arisen, and to consummate what has been stabilized.”

(Repeat three times)

Now all of you straighten your bodies, hold the joining breath, and focus the mind in one-pointed attention.

The master says *oṃ āḥ hūṃ ha ho hrīḥ* to recall the elixir consecration, then takes some [elixir] with the left ring finger and says, “Into the mouths of the guru, yidam, and ḍākinīs—*oṃ āḥ hūṃ*,” doing the hand offering and then

flicking the elixir while uttering the *sumbha* mantra with four parts. Imagine that

Vajra ground, fence, tent, and canopy are contained by the blazing fire of timeless awareness. *oṃ svabhāva śuddhoḥ sarva dharmaḥ svabhāva śuddho 'ham / oṃ yoga śuddho sarva dharma yoga śuddho 'ham / oṃ vajra śuddho sarva dharmaḥ vajra śuddho 'ham* {247} By your uttering this mantra of the three purities, your pure body is the crossed dharma source. Your pure speech is the red *hrīḥ* that rests on the lotus-sun-corpse seat in the swirl of the blood ocean within it, emanating light and resounding with the sound of *caṇḍa*. It completely transforms into your pure mind as the wrathful form of Vajrachandālī. She is red in color with two faces, the pig's face looking up and the wrathful face looking down. The first two of four arms have vajra and lotus; the lower two have jewel and crossed [vajra] held to her crown, throat, heart, and navel [respectively]. Her legs in fighting stance trample Kālarātri. She is adorned by a crown of five dry skulls, a garland of wet ones, and the five symbolic ornaments. The sound of *vajra caṇḍa* resounds. In the three places are *oṃ āḥ hūṃ* and the red letter *hrīḥ* in the place of life force. Light rays emanate from that in the form of strings of *hrīḥ* letters like dust motes in a sunbeam. They melt into the front mandala, making the circles of the nine-deity mandala clear and radiant. Innumerable ḍākinīs like herself from the heart of the Principal Lady and all the tathāgatas of the ten directions also in the form of Vajrachandālī arrive like snow and rain in a raging blizzard. They all subdue the threefold universe with their splendor. Once the three realms are brought under control, they gradually melt into

you all. Imagine you are blessed with their Body, Speech, and Mind.

With burning incense and the sound of instruments, such as the small drum, recite many times:

*ema dingri dingri vajracāṇḍa hūṃ hūṃ phaṭ phaṭ
svāhā*

Have them carry on:

As [the deity] is brought down with *vajracāṇḍa āveśaya jaḥ hūṃ vaṃ hoḥ*, imagine that unbearable bliss blazes up, and rest uncontrived within that very state. Then with the motions of offering the flower to the Principal Lady of the front visualization, repeat this after me: {248}

“oṃ pratīccha vajra hoḥ”

That suchness *oṃ pratīgrhaṇa imaṃ satva mahāvala*, (bind on the head) *cakṣu praveśaya phaṭ*, (open the eyes) *hevajra pāśya hoḥ*. Now you see Vajrachandālī with the four chuchungmas abiding in the nine-deity mandala as if really manifest.

Actual Empowerment

To request the actual empowerment conferral, first offer a mandala. Then the supplication:

“In order to attain the supreme spiritual powers,
and in order to quickly accomplish
pacifying, enriching, controlling, and wrathful
activities,
guru and ḍākinī, grant the empowerment conferral.”

(Repeat three times)

Of the four empowerments, first is the vase empowerment. The empowerment deities emanated from the principal figure of the mandala carry vases full of the elixir of the five timeless awarenesses. You appear as Vajrachandālī, and as they place the vase on your head, imagine that a stream of the five awarenesses falls and confers the empowerment.

Water from the melting of the five family father-mothers
purifies the obscurations of the five aggregates
and the five afflictive emotions and confers
empowerment.

May obscurations of the body be purified.

Say that and place the vase on their heads and pour the vase water. To stabilize it, say *oṃ supra tiṣṭha vajra svāhā*. Toss flowers and play instruments. Think that the empowerment deities melt into the disciples.

With that, the body's stains are purified. On the path, you are empowered to meditate on the form of the deities and experience the arising of appearance-emptiness. As a result, you will be fortunate to obtain the Vajra Body.

Second is the secret empowerment. As you sip the elixir of bodhichitta dispersed by the union of Chakrasaṃvara father-mother, your channels are the heroines and your constituents are the heroes. Imagine that the inseparable bliss-emptiness of nondual bodhichitta is born in your mindstream.

This is those heroes and heroines,

the amazing great sacred pledge.
You who have five constituents [that] realize flavor,
taste whatever bliss there is. {249}
aho mahāsukha

Pour the elixir.

With that, the stains of speech are purified. On the path, you are empowered to meditate on channels and winds and to experience the arising of the clarity-emptiness of mind. As a result, you will be fortunate to obtain the Vajra Speech.

Third is the wisdom empowerment. Placing the sindūra mandala on your head, take some with the left ring finger and place spots on the four places. Imagine that the guru, yidam, and ḍākinīs dissolve [there] and from that blessing the timeless awareness of the four ecstasies of inner heat and melting arise.

In the pure mirror of the all-ground,
unimpeded reflections of the six collections arise
in clarity as the essence of uncontrived
appearance-emptiness.

Mind's stains are liberated in their own ground.

Place the mirror on their heads, and with *om āḥ hūṃ hrīḥ* place spots of sindūra at the crown, throat, heart, and navel. Guru, coemergent yidam, Principal Lady with four ḍākinīs and four chuchungmas dissolve by stages.

With this, the stains of mind are purified. You are empowered to meditate on the messenger's path and experience the arising of bliss-emptiness. As a result, you will be fortunate to obtain the Vajra Mind.

Fourth is the word empowerment. All of you straighten your bodies. Let the breath be fresh. Whatever arises in the mind, look directly at its essence and maintain that without resting in clarity.

Place the texts of the tantra together with the means of attainment in their hands.

Listen without distraction. Since this is indeed called Prophet Chu[chungma], the vajra of totally pure view, train in cutting off misconceptions concerning this teaching. As it is the vajra of experiencing meditation, it is indeed called Realm Protector Chu[chungma]. Therefore, from now on, practice this teaching just as it is explained. The conduct is to mix with objects, so it is indeed called Queen of Existence Chu[chungma]. Therefore you must take on austerities of this teaching. The actualization of the result is indeed called Wish-Fulfilling Gem Chu[chungma]. Therefore, draw forth your abilities in this teaching. {250}

Saying that, do prayers of auspiciousness and [play] music.

With that, the subtle stains of the three doors are purified. On the path, you are empowered to meditate on mahāmudrā and to experience the arising of the realization of rootless mind itself. As a result, you will be fortunate to obtain the vajra of timeless awareness.

Up to this point was the ritual of the blessings of the deity practice. After one has done this on the first evening, the second evening [would be] the threefold approach, accomplishment, and enactment. On the third [evening], one should impart the recitation transmission of the four

chuchungmas. That is what has been explained. However, the current custom is to combine the three evenings and do it all at one time. So with regard to that, first is the recitation transmission of reliance like a mother.

The guru is one with the Principal Lady of the front visualization, Vajrachandālī. The red letter *hrīḥ* in the heart surrounded by the mantra emits its own natural sound that brings the three realms under control. The three planes of existence are subdued by splendor. Harm-doers are annihilated. Innumerable *ḍākinīs* the same as oneself, swirling like snow and rain in a blizzard, bestow all the spiritual powers of motherly love. Imagine that they melt into you, and repeat this after me:

*“ema dingri dingri vajracanḍa[li] hūṃ hūṃ phaṭ
phaṭ svāhā”*

Recite it gently and slowly.

Second, the recitation transmission of approach like a sister. The Principal Lady’s heart life-force invokes from the four directions the four *ḍākinīs* Lakna Dorchang, Tsukna Mekhyer, Tane Shokdu, and Khane Khudep. They emanate innumerable identical emanations that bestow spiritual powers and melt... (etc.).

The rest is the same as before, except in the place of *vajracanḍa* substitute *vajra ḍākinīye...ratnaḍā...padmaḍā...viśvaḍākinī* and recite it that way.

Third is the practice transmission like a friend. All the *ḍākinīs* recite the mantra together with a humming sound. All four essence [mantras] of Vajra Prophet, Jewel Realm Protector, {251} Queen of Existence,

and Wish-Fulfilling Gem are rolled into one as the realm protector Kuṇḍurīka with the emanating and returning of emanations.... *jñāna siddhi...sali siddhi...paśaṃ siddhi...ratna siddhi*¹⁰...

(NOTE: In one text, [this last] appears as *dālṇa siddhi*.) Combine the four essence [mantras] and add *ha ri ni sa* to recite.

Fourth is the transmission of the enactment for the taking of spiritual powers, a servant-like practice. Light from the heart life-force of Principal Lady invokes the ḍākinīs, who attract food and wealth for the lucky disciples and clear up all their sickness, bad spirits, and obstacles. In particular, they grant all spiritual powers of Body, Speech, Mind, qualities, and activities without restriction, and you receive them.

...*kāyasiddhi...vākasiddhi...cittasiddhi...guṇasiddhi...karmasiddhi...*

Insert those as before and do the recitation.

Then, to complete the practice, there is the transmission for the practice of the four chuchungmas. Light from the heart of Principal Lady invokes the chimera ḍākinīs (*phra men ma*) from their skull palaces in the four directions, each surrounded by their similar entourages of one hundred thousand. They come closer and closer, saying, “What action should I take?” Imagine that they accomplish without impediment whatever is requested.

The practice transmissions are expressed by the guru while conveying the signals. All of the recitations are meant to be repeated [after the master]. So it was taught.

The operative (*las mkhan ma*) of the southeast border
has the body of a goddess and the face of a lion,
the daughter of *Praheshvara
with a retinue of a hundred thousand black females.
Imagine them coming closer and closer.

ema dingri dingri siṃha rama hūṃ hūṃ phaṭ phaṭ svāhā

The operative of the southwest border
has the body of a goddess and the face of a tiger,
the daughter of Langka Ramana
with a retinue of a hundred thousand yellow females.
Imagine them coming closer and closer.

ema dingri dingri kaṃkapari hūṃ hūṃ phaṭ phaṭ svāhā

The rest [of the mantra] is the same except for *kaṃkapari*.
In one text it appears as *rati*.

The operative of the northwest border
has the body of a goddess and the face of a monkey,
the daughter of Maheshvari
with a retinue of a hundred thousand red females.
Imagine them coming closer and closer.

ema dingri dingri hanajana hūṃ hūṃ phaṭ phaṭ svāhā

The operative of the northeast border
has the body of a goddess and the face of a wolf,
the daughter of Mahā Āṭavaka {252}
with a retinue of a hundred thousand blue females.
Imagine them coming closer and closer.

ema dingri dingri ragarāti hūṃ hūṃ phaṭ phaṭ svāhā

Have them recite those.

Thus, the first evening is for the blessings for deity practice and the four rivers of empowerment. The second evening is for the practice styles of approach, accomplishment, and enactment. The third evening and onward should be for the particular practice of the four chuchungmas designed like servants, along with the scriptural transmission of practice. Here, these are all combined and conferred in one sitting. Therefore, think that you will practice them just as instructed, and repeat this after me:

“From now on...” (*deng nas brtsams te...etc.*).

With that, offer the body. Do the dedication of virtue as usual. The concluding ritual of offering thanks, offerings and praises, supplicating for one’s desires, requesting forbearance, and the particular request to depart [or] to remain, [in the case of rituals using] colored sand or cloth drawing, are all done as in the outer practice of Two-Faced Lady. Afterward, oneself and the Principal Lady of the front visualizations become inseparable. The light of *hrīḥ* in one’s heart purifies all the environment and its inhabitants as the pure wheel. All of that gradually gathers into the heart life-force *hrīḥ* letter. Imagine that this then dissolves into lucid clarity, the realm of total nonconceptuality. Again arise from within that state in the form of Vajrachandālī. Adorn the finale with dedication, aspiration, and auspicious verses.

From the [means of] accomplishment of *Empowerment Rituals of the Holy Dharma Pacification of Suffering to Be Accomplished by Reading*, this was the section from the later transmission that describes the empowerment rituals of the guru [and] yidam based on the mandala. May it spread and flourish.

*Dharma Protectors of the Later
Transmission*

20. LORD PROTECTOR BERNAKCHEN EMPOWERMENT¹

om svasti / namo guru śrīmahākālaya

From the cycle of command guards and dharma protectors of the later lineage of Pacification, first is the empowerment conferral of Lord Protector Bernakchen (“Black Cloaked One”), much more secret than the secrets.

(...)

Colophon {268}

Since this empowerment is much more secret than the secrets, no need to speak of [giving it to] those whose dharma lineage has been damaged or householders who have not entered the dharma door, and so on; there is no custom of giving this widely except to a fixed number of one or two extraordinary disciples at a time.²

21. AGHORA AUTHORIZATION RITUAL¹

om svasti

If you wish to perform the authorization ritual of the awareness protector Aghora, sprinkle blood and alcohol on the platform. In the center of the mandala, arrange a blue-black triangle and outside of it three half-moons, with a garland of dry skulls, vajra fence, and fire circle. In the hub of the round circumference, arrange the deity signs of the three sister-brothers and the eight thousand [haughty ones]. In the center of that, on top of the mañji, put three-sided divine food [torma]. Insert a kind of an old knife with a not-very-sharp point, with the deity cards and black silk flag [attached]. That is what is explained, but the custom has been to not use the old knife. Around to the right and left make a triangle in each [place], {269} and around at the edge put eight small torma morsels (*bshos phran*) with [dough] buttons (*mtheb kyu*). Either in front or back, place offerings, torma, medicine, and rakta, with offerings all around. Set up the inner offering, damaru, bell, flowers, and so forth.

For the self-visualization, the custom is to do it according to Coemergent Chakrasamvara from the refuge and awakening mind up to the recitation as in the arrangement of the self-visualization of Dampa's outer, inner, [and secret] three [practices]. Alternatively, do the self-visualization of Vajrapāṇi up to the recitation as explained in the empowerment ritual of Bernak.

Front Visualization

Consecrate the sense offerings, medicine, torma, and rakta as in Bernak, then purify the mandala and the torma with *oṃ svabhāva...*

From within emptiness, the Kalingka charnel ground in front is frightening and hair-raising. In its middle is a blazing blue-black triangular brazier with a lotus-moon-human corpse seat upon which *hūṃ* becomes a sandalwood club (*bing*) marked with *hūṃ*. Light rays radiate out and gather back in, completely transforming. *oṃ aghora mahākāla dure svāhā hūṃ hūṃ*—Glorious Awareness Protector Aghora, blue-black in color, one face, two arms, the right one holding a large sandalwood club and the left resting a blood-filled skull cup on the side of his body. He has three eyes, bared fangs, blazing beard and eyebrows, and his dark-brown locks stream upward. He wears a flowing cloak of black silk tied with a golden belt. He is adorned by a crown of dry skulls, a garland of wet heads, and ornaments of snakes and jewels. He wears long-shafted copper boots and stands with left leg extended in the midst of blazing fire.

From his heart *hūṃ* and *bhyo*² emanate. *oṃ mahākāla rakśa hūṃ phaṭ*—on the right from *hūṃ* comes Excellent Black One (Lekden Nakpo),³ brandishing a sandalwood club with the right hand and serving a blood-filled skull cup to the principal figure with his left. His ornaments and accessories are the same as the principal. *oṃ mama ruru ce rakmo cale cale bhyo*—on the left from *bhyo* comes Glorious Shrīdevī, light blue, riding a donkey with a red blaze. She brandishes a sword in the right hand and holds a blood-filled skull cup to her heart with the

left {270} and is adorned by the accessories of a *mamo*.

Around them, from the east going clockwise, a thousand *sinpo* “Great Fierce Ravenous for Meat,” a thousand *mamo* “Drinking Blood Oceans on Three Planes,” a thousand planet demons “Prowling the Roads of Four Times,” a thousand red *tsen* “Hurling Intestine Lassos in Action,” a thousand great *ging* “Severing Beings’ Life Force,” a thousand wildlings “Distinguishing the Border of Truth and Lies,” a thousand devils “Beckoning Apparent Existence,” and a thousand *yamas* “Dividing Two Harmonies.”⁴

They are all surrounded by an unimaginable army of haughty activity messengers. All of them have *om* at the forehead, *āḥ* at the throat, and *hūṃ* at the heart. Light rays emanate from *hūṃ* and drive out all the antagonistic obstructors. *om mahākāla hūṃ phaṭ / kala rakśa hūṃ phaṭ / rakmo cale bhyo* With that, all of them are threatened, driven out, and annihilated.

Say *sumbha*...(etc.). Fire of timeless awareness with the nature of vajras fills all directions such that nothing whatsoever can destroy it. Again light rays emanate from the *hūṃ* in the heart and invoke the Protector with retinue from their natural abodes such as Kalingka charnel ground and so forth—*vajra samājah*.

Beckon with *hasta* (hand) and [circulate] incense and play instruments.

hūṃ

Through faith and sacred pledge,
come here, glorious protector host!

Along with your retinue, please approach.

Show your blazing forms and accept offerings.

*oṃ aghora mahākāla jaḥ hūṃ vaṃ hoḥ samaya
tiṣṭha lhan*

Thus invoked, they come. Pay homage with *oṃ mahākāla atipu hoḥ / pratijaḥ hoḥ*. Offer with *oṃ aghora mahākāla vajra puṣpe āḥ hūṃ...to...śabda*. Present the inner offering with *mahā pañca amṛta oṃ āḥ hūṃ*. Sprinkle the offering torma with blood and think that

They partake by drawing up the torma's vital essence with light rays of their tongues, which are vajra straws.

hūṃ

From the sublime holy site in the center
the pledged substance fitting for you {271}
in the jeweled eight-petaled lotus cup,
the inexhaustible torma of pledged substance,
pledged substance made of many agreeable things,
feast food made of many pleasing things,
I offer to Glorious Protector and entourage.
May your strict pledge be fulfilled.

*oṃ aghora mahākāla mahāmāṃsa khāhi / mahā
gorocana*

khāhi / mahāvasuta khāhi / mahā baliṃta khāhi

Repeat three times the forty-eight[-line] homage⁵ and so forth to offer the torma. Then the praise:

hūṃ

In the middle of the great Kalingka charnel ground,
an expanse of a light mass like the fire at time's end,
on a sun-moon-lotus-corpse seat,

Glorious Protector is born from *hūṃ*.

The extremely unbearable Body of Mahākāla,
with one face, two arms, black, and terrible,
wearing a black silk cloak bound with a golden belt,
dark-brown hair streaming upward to the three planes,
wrathfully scowling, three eyes darting like lightning,
hūṃ blows from the nose and *phaṭ* resounds from the
mouth,
his countenance a curled tongue and sharp white fangs
bared,
holding club and bloody skull cup in right and left hands,
adorned by ornaments of snake and wet-head garlands
—

I prostrate and praise the Body of Glorious Protector.

The sublime site of glorious play of constellations,
the great charnel ground of Kalingka and so forth,
from such terrifying places you come to protect the
doctrine—

I prostrate and praise you, Glorious Black One.

Protector's one sister, the glorious donkey rider,
her black body with voracious demeanor,
one face, two arms holding sword and bloody skull cup—
I prostrate and praise Shrīdevī's Body.

The Protector's command circle of eight worldly haughty
ones,
hateful robbers of the life force of all beings,
if incited to wrath they could empty the world—
I prostrate and praise the eight thousand haughty hosts.
{272}

The blue-black *hūṃ* that rests on the sun in Protector's heart is encircled by the recitation mantra. Light rays that arise from the seed syllable in my heart strike it and evoke the mindstream, [causing him to] obey the commands and accomplish the activity.

oṃ aghora mahākāla dure svāhā hūṃ hūṃ (principal)

oṃ mahākāla rakśa hūṃ phaṭ (activity protector)

oṃ mama ruru rakmo cale cale bhyo (goddess)

Those three are sufficient for the mantras of approach of Sister-Brother. If you wish to do the recitation of Protector's attainment mantra and activity mantra:

*oṃ mahākāla / hana hana / daha daha / paca paca /
ghātaya*

*ghātaya / (insert name) māraya jī betaṃ / hara hara
hūṃ*

hūṃ phaṭ phaṭ (attainment mantra)

*rakśa rakśa mahārakśa kalarakśa / citta rakśa / le le /
dhara*

dhara / ghilaya / ghilaya / māraya hūṃ phaṭ (activity
mantra)

hūṃ

Glorious Protector and entourage,
partake of this pledge-substance offering torma.
Consider me with love and compassion
and always guard and protect me.

Request activity with that.

The Actual Authorization Ritual

The disciples are cleansed, make prostrations, and take their seats. Expel the obstructors. Clarify the mind of awakening.

So we all have obtained the difficult-to-find support of the precious human body with all the excellent features of freedom and endowment. At this time, we need to train in the holy dharma, the means to make that free and well-endowed life meaningful. In practicing the dharma, it is important to rely on a powerful dharma protector with the ability to pacify adverse conditions and accomplish harmonious conditions. Thus, this is the special dharma protector guardian, as said in the *Stainless [Black] Wrathful Tantra*:

We guard the doctrine of the monk, Lion of Shākyas,
and the doctrines of the thousand buddhas
of the great aeon as a single doctrine.
Those of us who come later,
in the pure land of Ashes
aspire to be buddha as Lord of Ashes.⁶ {273}

Thus it was said of the thousand buddhas in general, the Teacher Shākyamuni's doctrine in particular, and more particularly in the *Great River [Tantra]*, "Great God Mahākāla, it is entrusted to you."⁷ Thus it was as if [Aghora] was destined as the guardian of the lineage, the unrivaled command guard in the transmission of Venerable Dampa Sangye's doctrine, the Holy Dharma Pacification of Suffering. The authorization ritual of its blessing is to be accomplished in the manner of a single confluence of the three rivers of the early, middle, and later precept

lineages. Once the master's actions have been done as preliminary, now for your part, first offer the mandala. Then, in order to request the blessing of Awareness Protector Aghora, who is no different from the master's special deity, repeat this after me:

“The one who combines into one the activity
of all buddhas of the three times,
whose name is Aghora,
the powerful, great wrathful one,
grant empowerment of Body, Speech, and Mind.”
(Repeat three times)

Then, in order to purify your mindstream, before the eyes of the special field of accumulation, with a desire to offer them the totally pure seven branches, repeat this after me:

“*namo* I prostrate with pure intention
to the Jewels and yidam deities.
I present mentally emanated offerings
to all dākinīs and dharma protectors.
I confess each and every one
of whatever negative actions I have done.
I rejoice in whatever ways
bodhisattvas have helped beings.
I supplicate you not to pass beyond sorrow
until cyclic existence is emptied.
I request the turning of the wheel of dharma
by all protectors endowed with compassion.
I dedicate to awakening
all virtue accumulated by migrators.”
(Repeat three times)

Think that you and all other sentient beings are supplicating the guru jewel who is the source of refuge and place of hope, and think that for the benefit of others from now on you will arouse the three attitudes of aspiration, engagement, and ultimate awakening mind, and repeat this after me:

“I go for refuge in Buddha, dharma, and sangha because I desire emancipation. {274}

I arouse the three minds of awakening in order to achieve the welfare of all beings.”

(Repeat three times)

Then upon entering the mandala, in lieu of showing the deities' faces, the Protector and entourage in the front visualization are clarified as the disciple's mental objects. In the space in front of you, all is the Kalingka charnel ground with a blazing blue-black triangle in the center. On the lotus-moon-sun-corpse seat, Glorious Awareness Protector Aghora is blue-black with one face and two arms, holding a sandalwood club and blood-filled skull cup. He wears a black silk cloak with a golden belt and copper boots and is adorned by skulls, snakes, and jewels. He stands with left leg extended in the midst of a blazing mass of fire. To his left is the Excellent Black One, brandishing a club and serving the skull-cup blood to the principal figure. His ornaments and accessories are like those of the principal figure. To the left is Shrīdevī, light blue, holding sword and blood-filled skull cup, with accessories of a *mamo*, riding a donkey with a red blaze. Around them, from the east clockwise, are the *sinpo* spirits, *mamos*, planet demons, red *tsens*, great *gings*, wildlings, devil types,

and *yamas*, each a thousand strong, and so on—an unimaginable army of haughty ones all around.

Then in order to lay the basis of blessing, concentrate on the guru inseparable from the Principal One of the front visualization and feel longing and devotion. Light rays radiate from his heart and strike oneself. All negative actions and obscurations are incinerated. All impure perceptions are refined away. From within emptiness, on a lotus-moon-sun-corpse seat, your very own mind appears as *hūṃ*, which becomes a large sandalwood club marked by *hūṃ*. Light rays radiate and return from that, completely transforming into Glorious Awareness Protector Aghora...(etc., just until)... stands with left leg extended in the midst of a blazing mass of fire. Oneself and the front visualized Protector become marked with white *oṃ* at the forehead, red *āḥ* at the throat, and blue *hūṃ* at the heart. {275}

Then the actual blessing of Body, Speech, and Mind: white light rays radiate from *oṃ* in the master's forehead and melt into *oṃ* in the forehead of the front visualization. From that emerge innumerable forms of Awareness Protector like rain and snow swirling in a blizzard. They melt into *oṃ* in your forehead. Imagine that you obtain the blessing of the Body.

Place the torma on their head.

The torma vessel is the totally pure realm of dharma; the torma is five elixirs of timeless awareness.

By the conferring of empowerment on you, fortunate one,

may you obtain the sublime empowerment of Body.

After the essence mantra add...*kāya abhiṣiñca hūṃ*⁸ and play the instruments.

With that, the blessing of Awareness Protector's Body is obtained. Again, red light rays radiate from *āḥ* in the master's throat and melt into *āḥ* in the throat of the front visualization. From that, the mantra letters of Awareness Protector's Speech arrive with the resounding sound of mantra. They melt into *āḥ* in your throat. Imagine that you obtain the blessing of the Speech.

Touch the torma to their throat.

The torma vessel is the totally pure realm of dharma;
the torma is five elixirs of timeless awareness.
By the conferring of empowerment on you, fortunate
one,
may you obtain the sublime empowerment of Speech.

After the essence mantra add...*vāka abhiṣiñca āḥ* and play the instruments.

With that, the blessing of Awareness Protector's Speech is obtained. Again, blue light rays radiate from *hūṃ* in the master's heart and melt into *hūṃ* in the heart of the front visualization. From that, Awareness Protector's Mind arrives in the form of his insignia. They melt into *hūṃ* in your heart. Imagine that you obtain the blessing of the Mind.

Touch the torma to their heart.

The torma vessel is the totally pure realm of dharma;
the torma is five elixirs of timeless awareness.

By the conferring of empowerment on you, fortunate one,
may you obtain the sublime empowerment of Mind.

After the essence mantra add...*citta abhiṣiñca hūṃ* and play the instruments.

With that, the blessing of Awareness Protector's Mind is obtained. Then the authorization focusing on mantra, or the recitation transmission. The mantra string that encircles the *hūṃ* letter in the heart of the master inseparable from the Principal One of the front visualization {276} emerges from the master's mouth and enters your mouth. It settles around the place of the *hūṃ* letter on the sun seat in the heart like making a print image. Imagine that you are immersed in the lineage by the blessings of the mantra of Protector's Speech, and repeat after me.

Either recite just the approach mantra or for special disciples the three mantras of approach, attainment, and enactment and have them repeat three times.

Then, throwing flowers at the master, repeat this after me:

“Protector, you have fully granted me this; please be my patron. Glorious Awareness Protector Aghora, in this life and until I attain awakening, please perform the enlightened activity to pacify obstacles to the accomplishment of awakening and achieve all harmonious conditions.”

(Repeat three times)

The master holds the flower [and says]:

Protector, you have fully granted them. Please be their patron. Glorious Awareness Protector Aghora, in these disciples' current lives and until they attain awakening, please perform the enlightened activity to pacify obstacles to the accomplishment of awakening and achieve all harmonious conditions.

Say that and toss the flowers on the disciples' heads. Then do the oaths of sacred pledge, the offering of the mandala and one's body in gratitude, and the dedication of virtue. The concluding ritual can be applied to the format of the Bernak empowerment. *śubham*

22. DĀKINĪ KUṆḌURĪKA AUTHORIZATION RITUAL¹

oṃ svasti

If you wish to do the authorization ritual of Kuṇḍurīka,² a field-born ḍākinī,³ arrange a mandala with a four-petaled lotus and either the seed syllables *ha ri ni sa* or deity signs like hand implements. Upon that, on the opening of the mañji, [place] a white torma, round at the base with a triple-winged upper part, the tip not very sharp. Place similar [torma] for the four [figures of] the entourage around, and insert the individual deity icons. Attach a white silk umbrella over the principal figure. {277} Arrange offerings around the periphery, and collect and set up the ḍamaru, bell, inner offering, flowers, and so forth. First do the self-visualization of Nairātmya or Vajrachanḍālī as a single principal figure or whatever yidam is appropriate. Then purify the offerings and torma with *raṃ yaṃ khaṃ*.

From within emptiness, *oṃ* becomes a vast and wide offering vessel, *āḥ* becomes the offering substance, the elixir of timeless awareness, and *hūṃ* expands it throughout space. *oṃ āḥ hūṃ* (Three times to consecrate)

Front Visualization

Purify the mandala and torma with *svabhāva*...(etc.).

From within emptiness, oneself appears clearly as the yidam and in front of one the tormas substances completely filled with the elixir of timeless awareness endowed with excellent color, smell, taste, and efficacy. In the space above, on a lotus, sun, and white lioness, the letter *vaṃ* completely transforms into the field-born Kuṇḍurīka, her white color radiant with white light. She has one face, two arms, and three eyes. Her right hand holds a golden vajra and her left an elixir-filled vase with a [branch of] the wish-fulfilling tree adorning the opening. She is adorned by silks and jewels and leaves. Her white wings are partially extended. The sun and moon rise above her knees. Around her, on the four lotus petals, white Lakṣa Dorje is in the east, with vajra and pointing threat, right leg extended. Yellow Tsukna Mekhyer is in the south, holding blazing fire to the crown of her head, with left leg extended. Red Tane Shokduma is in the west, with her two hands stretched to her back, partially lowering her wings, her legs in the manner of *saga*. Green Khane Khudepma is in the north, blowing a horn, legs standing in rounded manner. The principal and entourage all have *oṃ āḥ hūṃ* in the three places, and the Principal Lady has *vaṃ* in the navel. Light rays radiate from that and invoke the corresponding awareness beings.

Imagining that, burn incense, and play the instruments.
{278} Invoke with:

hūṃ

Arise! Arise from each of your places.

Dharma lords, five classes of dākinīs,

please come in order to grant the spiritual powers

of peaceful, enriching, controlling, and wrathful activities.

*oṃ vajra vasudhari ha ri ni sa samājah
jah hūṃ vaṃ hoḥ*—they melt into one.

Again, the empowerment deities—*vajra samājah
oṃ sarva tathāgata abhiṣekata samaya śrī hūṃ*—they confer empowerment, filling the body and purifying stains. The excess water rises up and becomes the head crown of the buddha families.

oṃ vajra vasudhari ha ri ni sa arghaṃ...to...śabda
(offering)

oṃ āḥ hūṃ (inner offering)

oṃ vasudhari ha ri ni sa baliṃta khāhi

Repeat three times to offer the torma. The praise and request for enlightened activity:

hūṃ

In the divine palace of the sky's realm,
in a castle of rainbows and light,
resplendent like the sun and moon,
I praise the Body of Kuṇḍurīka.

Field-born Kuṇḍurīka and
host of command-guard ḍākinīs of four classes,
consider kindly your previous sacred pledge
and always watch over with loving-kindness.

Quickly reveal your Body's beautiful face;
grant authorization of your prophetic Speech;
carefully Mind me, the supreme practitioner.
Grant the spiritual powers of Body, Speech, and Mind.

Grant immortal life, healthy well-being,
inexhaustible food, riches, disciples, and retinue,
glory, fame, and fortune—these spiritual powers.
Remove outer and inner adverse conditions and
obstacles.

Spread the Pacification doctrine in ten directions,
control all phenomena of samsara and nirvana,
wrathfully release enemy obstructors in ten fields,⁴
and accomplish all activities that serve my purpose.

Then the light of *hūṃ* in one's heart evokes their
mindstreams,
and whatever action is requested will be accomplished.
{279}

oṃ vajra vasudhari ha ri ni sa hūṃ phaṭ

Recite that as much as you can.

Authorization Ritual

The disciples first cleanse, do prostrations, and take their
seats. After clarifying the mind of awakening,

Now, from the *Tantra of the Great Channels and
Winds*,⁵ “the Nāgiṇī All-Illuminating is the guardian of
the doctrine.” With regard to that, the so-called
methods to employ the realm-born ḍākinīs are taught
in that tantra and its means of accomplishment
(*sādhana*). Venerable Dampa Rinpoche created one
hundred eight various kinds of secret practices. Of
those, there were four that were like the heart: Small
Vase of Elixir (*bDud rtsi bum chung*) that accords
with tantra, Chapter Seven (*Le'u bdun pa*) that
accords with scripture, The Ten Actions (*Las bcu ma*)

that accords with means of accomplishment, and Piece of the Heart (*sNying gi dum bu*) that accords with esoteric instructions. Of those four, the secret practice Small Vase of Elixir, the chuchungma practice of the four [Animal-] Headed Ones, and the nāga practice of Kuṇḍurīka, this is the latter. The ground master at glorious Dingri Langkhor is the nāga king called Muchalinda. He became the sister of [the nāga king] Vāsukī known as Ḍākinī Kuṇḍurīka with Wings of Wind.

To perform this authorization ritual, once the master's acts have been completed, now it is the disciples' turn. First offer a mandala. Then to do the supplication, repeat this after me:

“So that I may swiftly obtain the spiritual powers of abundance, the priceless fulfillment of all desires, please grant me the complete authorization ritual by the realm-born ḍākinīs of five classes.”

(Repeat three times)

Then in order to purify the mindstream, say: “I go for refuge in the Three Jewels...(etc.).”

Repeat three times the daily confession from the *Tent*.⁶

Then do the visualization like this: In the space above the tormas, upon a lotus and moon and a white lioness, {280} is the field-born ḍākinī Kuṇḍurīka, her white color...to...legs standing in rounded manner.

Visualize accordingly the five, principal and entourage.

Arouse longing devotion to the guru and repeat this supplication after me: “Precious guru, please grant me the vase empowerment.” With this supplication, a

white stream of bodhichitta flows from the body of the Principal Lady, the buddha ḍākinī, above the torma. Imagine that it enters one's crown and continues down to the feet, completely filling the whole inside of the body with whiteness.

om vajra vasudhari ha ri ni sa hūṃ phaṭ abhiṣiñca om

Place the torma on their heads and play the instruments.

Now you have obtained the vase empowerment. Imagine that your body has become that of Kuṇḍurīka, clear and empty like a rainbow. Then say, "Precious guru, please confer on me the secret empowerment." With this supplication, a red stream of bodhichitta flows freely from the body of the lotus ḍākinī in the entourage. Imagine that it enters your crown and continues down to the feet, completely filling the whole inside of your body with redness.

om vajra vasudhari ha ri ni sa hūṃ phaṭ abhiṣiñca āḥ

Place the torma on their heads and play the instruments.

Now you have obtained the secret empowerment. Imagine that the mind's clarity-emptiness itself arises through superior timeless awareness. Then, "Precious guru, please confer on me the wisdom-awareness empowerment." With this supplication, a blue stream of bodhichitta emerges continuously from the body of the vajra ḍākinī in the entourage. It incites the vajra body's hero and the yoginī to enter into union. Imagine that your body is filled by the radiance of their bodhichitta.

*om vajra vasudhari ha ri ni sa hūṃ phaṭ abhiṣiñca
hūṃ*

Place the torma on their heads and play the instruments.

Now you have obtained the wisdom empowerment. Imagine that in your body the timeless awareness of bliss-emptiness arises brilliantly. Then, “Precious guru, please confer on me the fourth empowerment.” With this supplication, a multicolored stream of bodhichitta emerges from the body of the jewel ḍākinī in the entourage. Imagine that body, mind, and all things clear away like clouds dispersing in the sky.

oṃ vajra vasudhari ha ri ni sa hūṃ phaṭ abhiṣiñca hrīḥ

Place the torma on their heads and play the instruments.

Now you have obtained the fourth empowerment. Imagine that the timeless awareness of coemergent suchness is born in your mindstream.

Then take the oaths of sacred pledge, offer a mandala of gratitude and the body, and dedicate the virtue all as before. For the concluding rituals, do the offerings and praises of gratitude and confession of mistakes, and after dissolving the awareness beings into the representation, establish them firmly. The pledge beings are gathered into oneself. Dedicate the virtue and adorn the end with verses of auspiciousness. *śubham*

23. APARĀJITA YAKṢHA OR BENEFACITOR MAṆIBHADRA AUTHORIZATION RITUAL¹

oṃ svasti

The authorization ritual of Aparājita Yakṣha, also known as the benefactor Maṇibhadra (Norbu Zangpo): For the mandala, use yellow color to make two equal circles from the center, and draw a circle within the circumference of each one. In the center, put a vase with a precious ornament in the opening, and in each rim a garland of gems. Between those two, draw blazing gems in the four directions. On top of that, in a precious vessel, arrange a round torma with a fat belly and attach lotus petals to the four sides in the shape of an opening [flower]. Decorate with various gems and fruits, and on the tip attach the deity image with a yellow canopy. Put offerings around the outside. Gather all the ritual articles, then do the self-visualization of Vajrapāṇi up to the recitation as explained in the Bernak empowerment ritual. Do the offering torma consecration as in the field-born [dākinī ritual].

Self-Visualization

Purify the mandala and the torma with *svabhāva*....

From within emptiness, in the middle of the protection circle, the yellow letter *aṃ* on a jeweled throne becomes Aparājita Yakṣha. His body is yellow and corpulent and he laughs heartily. He holds a

precious vase in his right hand and a mongoose bag with precious gems spilling from the mouth. He is adorned with silks and precious ornaments. He sits in the posture of royal deportment, with *oṃ āḥ hūṃ* in the three places. Light rays radiate from *hūṃ* and invoke the identical awareness being—*vajra samajaḥ*. {282} *jaḥ hūṃ vaṃ hoḥ*—they melt into one. *oṃ aparājita saparivāra arghaṃ...to...śabda*.

Offer with that, then praise:

Upon a throne beautified by jewels,
granting supreme desires, endowed with glory,
great yakṣha Maṇibhadra, Excellent Gem,
invincible one, praise to you!

Light from one's heart causes the jewels to spill from the mouth of the mongoose, producing all one's needs and desires.

*oṃ hrīḥ ja aparājita jaḥ / sa ma du du / ling ling /
kram kram / hūṃ hūṃ / ja jaḥ*

Repeat that approach mantra as much as you can, and after the name mantra *oṃ aparājita*...and after that add *akāro*..., doing it three times to offer the tormas. Request activity with "Accept this tormas that is offered and given...(etc., to)... cause us to achieve all our desires" (*mchod sbyin gtor ma... yid la 'dod pa kun 'grub mdzod*).

The Actual Authorization Ritual

The disciples first wash and do prostrations and then take their seats. Clarify the arousing of the mind of awakening.

Now, for the authorization ritual of Aparājita Yakṣha, as it states in the *Great River Tantra*, “Yakṣha Maṇibhadra, certainly entrusted to you.”² Just as the tantra is entrusted, he is the special guardian of Venerable Indian Dampa’s doctrine, the Holy Dharma Pacification of Suffering. He is like a precious wealth lord who [aids] practitioners in unimpededly accomplishing activities such as bringing people and wealth under control at the time of great, glorious altruism. To practice this profound authorization ritual, the master’s acts have preceded, and now for the disciples’ turn, first offer the mandala. Then to supplicate, repeat this after me:

“Compassionate ruler, lord of secrets,
you, master, consider me.

Grant me spiritual powers of the wealth lord
in order to eradicate poverty.”

(Repeat three times){283}

Then to purify the mindstream, repeat the daily confession from the *Tent* three times. Then light rays radiate from the master’s heart and strike you, incinerating all negativities and obscurations and purifying all impure perceptions. From within emptiness, on a lotus-moon-sun seat, your own mind as *hūṃ* becomes a vajra marked with *hūṃ*, from which light rays radiate and return. Instantly you become Vajrachāṇḍālī, blue-black with two hands holding a vajra and making the pointing threat. She is adorned by a silken crown, snakes, and jewels. Meditate that she is wrathful and fierce, with a terrifying expression, standing with left leg extended in the fighting stance within an expanse of fire.

Then the master utters the mantra *oṃ svabhāva...*etc., and repeats as before:

Cease the visualization of the torma in front. On a jeweled throne, from the yellow letter *aṃ* comes Aparājita Yakṣha...(etc., to)...He sits in the posture of royal deportment, with *oṃ āḥ hūṃ* in the three places.

Light rays radiate from *hūṃ* in the master's heart and invoke the great wealth lord from his natural abode—*aparājita vajra samājah*.

He is invoked in the space in front. Offer with *oṃ aparājita saparivāra arghaṃ...to...śabda*.

jah hūṃ vaṃ hoḥ—he dissolves into the torma, [now] visualized as the deity. The pledge being and awareness beings become one. Think that he comes to dwell there by means of total harmony with your mind. That was the authorization ritual of the Body.

Then light rays from the guru's heart evoke the mantra string from the wealth lord's heart. Its light eradicates migrators' poverty and gathers the spiritual powers of [controlling] people, wealth, and enjoyments. Imagine that those are granted to you, and repeat this three times after me:

“oṃ hrīḥ ja aparājita jah samāya du du / ling ling / kram kram / hūṃ hūṃ / ja jah”³

While tossing flowers at the master, repeat this after me: {284}

“Transcendent Conqueror, grant me this
and please be my patron.”

(Repeat three times)

The master holds the flowers:

Transcendent Conqueror, please grant this
and be their patron.

Toss the flowers on their heads.

That was the authorization ritual of Speech. Now cultivate pride by thinking that you yourself are the lord of secrets Vajrapāṇi whose majesty is without rival.

Place the torma with the inserted glory flame in their hands.

This torma appears clearly as Aparājita Yakṣha. When it is shown to you, think that when issuing commands, you the vajra holder promise, “I will do whatever action is requested.”

The great commander of the yakṣhas, Aparājita with retinue [passed this on to] Vajrapāṇi. [It then passed to] Venerable Dampa Sangye, to Bodhisattva Kunga, to Drochötsön,⁴ to Chupa Darma Tsöndru, to Gyalwa Tene, to the Chögyal Zhikpo brothers, and up to [my] kind root guru. Noble ones, do not transgress the precepts and pledges of these holy gurus, but follow them like a shadow does its body. Pacify all kinds of adverse and unharmonious conditions such as sickness, bad spirits, and so forth. Spread and increase like the waxing moon all kinds of agreeable things, such as longevity, merit, wealth, enjoyment, and so forth. Bring all migrators under control. Annihilate all noxious beings with bad intentions and actions, and so on—enact the accomplishment of all desired enlightened activity without hindrance.

The command was the authorization ritual of Mind.

Then perform the taking of sacred pledge, mandala of gratitude, offering of the body, and dedication all as before. For the concluding rituals, do the offerings and praises of gratitude, confession of mistakes, and establishing firmly the awareness beings if there is a representation. If not, request their departure with *vajra muḥ*. The pledge beings are gathered [into oneself]. Dedicate the virtue and adorn the end with verses of auspiciousness.

From the *Empowerment Rituals of the Holy Dharma Pacification of Suffering to Be Accomplished by Reading*, this was the chapter that describes the empowerments and authorization rituals of the command guards and dharma protectors.

24. HOW TO GUIDE FORTUNATE DISCIPLES IN THE LATER TRANSMISSION¹

oṃ svasti / namaḥ samanta guru pādāya śaraṇa gacchami

This is how to guide fortunate disciples in the tradition of the later transmission of the Holy Dharma Pacification of Suffering. It states in the *Symbol Tantra*:

Apply to times of shrāvaka, pratyekabuddha, and great glorious one.²

That is, there are three [kinds of] austerity practice: the austerity that is like that of the shrāvaka who relies on a master, the austerity that is like that of a pratyekabuddha who practices alone, and the austerity that is like that of a glorious one who has entered into altruism. Of those, in the first situation, the previously described empowerments are primarily given in accordance with the time. Since one must practice alone, there is what's called the Red Guide. To practice that, one must enter a house of auspicious interdependence.³

Consecration Ritual

Whether one actually builds the house or not, if unable, one should sprinkle the foundation ground with assorted jewel shavings and various herbs and saffron mixed with cow products. In the mandala for that, [make the distance] from

main line to main line not greater than two arm spans and not less than one arm span, and set the lines of four doors, one of them without ornaments. In the middle of that, draw a six-petaled lotus with *a* and *kṣa* in its center, and *sa - ca - na - si - ka - ra* on the petals clockwise from the east. Draw *e - vaṃ - ma - ya* respectively on the four doors from the east. Draw *maṃ - kha - la - vo* respectively from the fire to the four corners. Draw the fifty akṣha on each of the four directions inside the spokes. If that can't be done, then divide up a single [alphabet]: draw thirteen syllables each in the east and the west, and twelve each in the south and north. It is also acceptable to spread them out and attach to the valence. Outside the doors, seven rekhā (pictures) illustrating the seven symbols completely circumscribe successively to make it round. {286} Indelible water color should be applied firmly to all the drawings in the mandala. Attach appropriately colored yarn to four interdependence wheels in accordance with their individual activities. At the four doors, place a white circle in the east, yellow square in the south, red half-moon in the west, and green triangle in the north. On top of the mandala, erect the valence of the mother of the victors, with the deity [image] or [the syllable] *a* facing east. In the entryway to the four doors, draw the fifty akṣha syllables with white color, or else draw them on four pieces of white silk cloth of a suitable kind. Alternatively, if that is not available, it is acceptable to move just one around [to each door]. Gather copious outer and inner offering substances and ritual articles of the tormā and feast. Theoretically, the offerings and tormā are placed in one corner inside the mandala if they fit. But if they don't fit, it is said to be acceptable to place them around on the drawings of the offering ledge (*'dod snam*) on the periphery of the mandala. Additionally, collect here all the requirements such as the ḍamaru, bell, flowers, and so forth. Then the master sends out an obstructor tormā to the direction protectors, meditates on the protection circle, and

does the refuge, awakening mind, four immeasurables, and accumulation of merit through the seven purities. The accumulation of timeless awareness by *svabhāva*...should precede as in the empowerment ritual of the five paths.

From within emptiness, inside the impenetrable protection circle, the house of auspicious interdependence itself [with its] staircase of ten stages and five paths, doors of complete liberation, and so forth, is a citadel of the great emancipation produced from the appearances of timeless awareness. In its center, on a lotus-and-moon seat, the embodiment of the master instantly appears as the Mother of all buddhas of the three times, the Perfection of Wisdom. She is yellow with one face and four arms, peaceful, smiling, and as youthful as a sixteen-year-old, with a narrow waist and voluptuous breasts. Her hair is partly bound in a topknot. {287} She is adorned by all the precious ornaments and silks. Her first two hands are [in the mudras of] generosity and equipoise. The lower two hold a *pusti* (book of scripture) and a vajra. She sits with legs crossed in vajra position. In her heart, a white letter *a* rests on a moon, encircled by *tadyathā / oṃ gate gate / pāragate / pārasaṃgate / bodhi svāhā*. Light rays radiate from *a* and invoke the identical awareness beings—*vajra samājaḥ. jaḥ hūṃ vaṃ hoḥ*—they dissolve into one. Now in view of the fact that Body is empty appearance, Speech is empty sound, and Mind is empty awareness, be motivated by great compassion for sentient beings who don't realize that. Through your recitation, light rays from the mantra in the heart cleanse and purify all the negativities and obscurations of yourself and all sentient beings.

Imagine that and recite as much as possible: *tadyathā / gate...etc.* Afterward, make offerings with *argham...to...śabda*. Praise with “Unutterable, unthinkable, inexpressible...” (*smra bsam brjod med...*). Then with a prayer like “Sentient beings without exception...” (*ma lus sems can...*), think that the buddhas of the ten directions with their heirs are invoked and appear in the space in front. Offer the seven branches from Samantabhadra’s [aspiration]. Then repeat the essence of interdependence [formula] twenty-one times on immaculate flowers of white grain⁴ and toss the flowers while uttering verses of auspiciousness to consecrate the house.

Empowerment Conferral

The disciples outside are questioned about the pledges and take the oaths. They carefully clean their whole bodies, or at least their five limbs, with cleansing substance⁵ and scented water. Especially their feet should be anointed with fragrant incense and sandalwood water and then wrapped in white silk or white cotton. They do prostrations and take their places from the east side to the north side of the mandala. The guru says:

Oh! Those who wish to obtain the result of perfect buddhahood from the cause [of] sentient being must take up the practice of the precious holy dharma. {288} For this, various teachings were taught [according to] the mental levels of individuals. This now is the instruction of the perfection of wisdom in the Great Vehicle that is consistent with Secret Mantra, the tantra of essential meaning, called the “Practice Cycle of the Immaculate Drop”⁶ from the Pacification of Suffering in the tradition of Guru Bodhisattva Kunga. Of this, it is said in the precepts of

Venerable Dampa Sangye, “Do not entrust this auspicious interdependence to the hands of people who do not hold the lineage. Do not entrust as meditation masters those who have not crossed over the straight path.” It is important that this ritual of entrustment is given to individuals who have entered this path, and then hold the lineage and practice. Such a practitioner, who has come through the straight path of the five paths and been entrusted as a meditation master, should be put into the house by the guru and have the ritual performed in order to enact the welfare of sentient beings with the arising of various auspicious interdependent [events]. For that reason, after requesting the blessing to enter the house of auspicious interdependence, [decide to] take it into practice and to thoroughly complete the acts of austerity oneself. Think, “I will enact the welfare of all sentient beings through the austerities of a great hero of altruism” and clarify the arousing of the mind of supreme awakening. Now please listen.

This is the section of the lineage stories that will inspire confidence. First is the history of the lineage. The perfect genuine buddha, Shākyamuni, entrusted the lineage of meaning of the perfection of wisdom to his regent, Lord Maitreya. He in turn passed it on to Noble Asaṅga, he to supreme learned Vasubandhu, and he to Āryadeva the Brahmin, who passed it on to Venerable Dampa Sangye. Alternatively, there is a short lineage of teaching by Maitreya himself to Dampa Rinpoche in Tuṣhita. Then Dampa gave it to Bodhisattva Kunga, who passed it to Khetsun Patsap, who bestowed it on Gyalwa Tene, who gave it to the Zhikpo Rinpoche Siblings. They gave it to Tsenden Ritro Wangchuk and Gyagom Mönlam Sherap, and from there the lineage continued up to my present

root guru. Indeed, it remains an unbroken lineage of blessings. {289}

Second is the story of how the house of auspicious interdependence was built. Of Lord Dampa's many sojourns in Tibet, in the final one he [arrived] at the border of Nepal and Tibet. There was a place called Glorious Dingri in Latö, a place where dwelt the Venerable Lady Kuṇḍurika, which naturally attracted dākinīs. It was adorned by four amazing attributes, like a turquoise mandala decorated with conch ornaments. [Dampa] ascertained that it was an especially noble site and stayed there. After three years had passed, he met Bodhisattva Kunga. For one year he engaged him in the practice of mind training [known as] the White Guide. After four years had passed, Dampa said, "The house of auspicious interdependence is to be built in Dingri, [but] Gyagom and the workers are about to delay it." [So] Dampa emanated many āchāryas like himself, and they built the interdependence house. Gyagom had food, but Dampa said, "The workers were all me," and ate it himself. That house, moreover, was made out of various precious things. Fire crystal was inserted in the northern foundation so that diseases of cold could not enter. Water crystal was inserted in the northwest so that diseases of heat would not occur. The southwest [side] had the totally victorious [medicinal plant] *arura*, so contagious diseases would not occur. Within it, the guide to the five paths was taught to Guru Bodhisattva. In that house, only a few special disciples were allowed, such as the four gate yogins and Gyagom, while it is said that others were not allowed. It was right there that Dampa performed the ritual profit practice (*spogs chog*) and others, so that

all the fortunate ones were ripened and established in the place of liberation.

Only in that way did the gurus of the lineage enter houses of auspicious interdependence and perform their practices, such that a succession of adepts has arisen without interruption. Similarly, if you all wish to enter a house of auspicious interdependence in order to enjoy the pure land of the three kāyas, now generate intense devotion to the guru and offer a mandala.

Signal the disciples to offer the mandala.

Then with handfuls of flowers, place your palms together and repeat this supplication after me:

“Precious guru, please grant your blessings to quickly attain actual, perfect enlightenment.”
(Repeat three times)

Now to add refuge and awakening mind, repeat this after me: {290}

“I pay homage and go for refuge to all the holy gurus...”
to “...May just that be accomplished.” (Repeat three times)⁷

Then the guru says,

Kye! Children of good family, to climb the ladder of the ten stages and five paths, open the door of the three total liberations and enter the further house (*yang khang*) of liberation.

Call them with that three times.

For the response, repeat this supplication after me:

“Kye, precious guru! What is the ladder of ten stages and five paths, and how is it traversed? How do I open the doors of the three total liberations?”

For the answer to your supplications, now listen. Children of good family, in the path of accumulation, learn the four close placements of recollection and the four genuine renunciations and the four bases of supernormal powers. In the path of application, learn the five controlling powers and the five strengths. In the path of seeing, learn the seven branches of the path of awakening. In the path of meditation, learn the eight branches of the path of noble ones. In the ultimate path, open the three doors of emptiness, signlessness, and wishlessness and climb the ten-step ladder.

Through that, once you have entered the further house of liberation, you will see the pure land of the three kāyas. This is not a slow and gradual progression like a pedestrian’s step-by-step amble along the road, but like a ship moving with full-blown sails. Through realizing the great timeless awareness of suchness, you should progress all at once in the manner of no progression.

Then the actual entering into the house. The master, inside the mandala, [stands] in the west and faces east. Imagine that the master takes the wheel in the east in hand, drawing the end of the string outside of the door, and hands it to the disciple. The guru says,

“Oh! By means of realizing the timeless awareness of mind’s suchness, by way of the union of method and

wisdom, traverse all at once and break through to the further house of liberation. {291} Imagine that you see the pure land of the kāyas and come in while reciting ālikāli.”

With that instruction, disciples move in, treading carefully step by step with silk- or cotton-swathed feet on the path of the syllables, reciting each syllable as you approach it. In that way, enter and come to the center of the mandala. Stand to face the master. Standing there holding the yarn of the wheel, receive the reading transmission. Think that you take this scriptural transmission, the essence of nourishing the five paths and honoring the root and lineage gurus, and repeat this after me:

*“oṃ āḥ hrīḥ / tadyathā / oṃ gate gate pāragate
pārasaṃgate bodhi svāhā”* (Repeat three times)

Then heighten your awareness and repeat this mantra that produces auspicious interdependence after me:

(NOTE: Place the interdependence wheel on the disciple’s head.)

Take the guru’s rosary in your hand,

“oṃ āḥ hrīḥ guru hyavadat te hūṃ” (Repeat three times)

Now repeat this mantra that extends the qualities of knowledge to everything:

“oṃ muni muni mahāmuni hūṃ” (Repeat three times)

(NOTE: Up to here, the reading transmission of the five paths was explained in the old texts.)

Now repeat this mantra that stabilizes the auspiciousness of interdependent origination:

*“oṃ ye dharmā hetu prabhavā hetun teṣam
tathāgata hy avadat teṣāṃ ca yo nirodha evaṃ
vādī mahāśramaṇaḥ svāhā”* (Repeat three times)

Take back the rosary, and place the wheel on the disciple's head.

Guru, yidam, dākinīs, please grant your blessings so that the excellent timeless awareness of realization may arise in this vajra disciple. Please make it stable and enhance it when it has arisen.

Repeat this while tossing the flowers.

Mind itself, its essence emptiness, the realm of phenomena, its nature the innate state, energy without gathering or separation, its characteristic nonduality, liberation is within that realization: May there be the auspiciousness of realizing the unmistakable great meaning.

Recite verses of auspiciousness and play instruments. {292} Then the disciples face out from the eastern door and place the eastern wheel just so. Again circling, the master faces to the south from the north and takes hold of the wheel and gives the tip of the yarn [to the disciple]. Say the akṣha and lead them inside. Give the four reading transmissions of the mantras that nourish the five paths, produce the auspicious interdependence, produce qualities, and stabilize interdependence. Place the wheel on their heads and say the verses of auspiciousness as before. Similarly, enter through the western door and northern door in the same way. At the end, emerging from the

northern door, the disciples sit before the guru's seat. The guru makes this proclamation:

Through this entrance into the house of auspicious interdependence, various reflections of interdependence will arise without obstruction in the mirror of heightened awareness, and the qualities of knowledge will extend to everything. Therefore, rejoice! Once you have entered there, you are protected against the four stains of spilling, leaking, overflowing, and reverting. And by your not damaging the internal codes of yoga, the practice of the five paths will be correctly applied in practice. Thus accomplish immense benefit for yourself and for others. Now that the empowerment of entrance to the house of auspicious interdependence is finished, offer a mandala in gratitude for this kindness.

Have them do prostrations and dedication of merit. For the concluding ritual, the tormas, dedication and feast offering are the same as in the empowerment of the five paths. Recite the hundred syllables to confess errors of additions and omissions. If there is an actual house, do the [prayers for] remaining stable, and if not, the supplication to depart, after which it becomes unmanifest. Adorn the end with dedication, aspiration, and verses of auspiciousness.

As it was said, "Do not put them into the house of auspicious interdependence if they have not offered the oath of practice." These days, also, this practice is maintained. {293}

gambhi raho guhya

25. RITUAL OF ENTRUSTMENT IN THE TRANSMISSION LINEAGE¹

om svasti

Once one has received entrance into the house of auspicious interdependence, the practice up to this point fulfills up through the pratyekabuddha-like austerities. The third [kind of] austerity is entering into the altruistic acts of a great hero. At that point, once the empowerment and guidance of self-investiture is completed, all the exigetical transmission of the texts of the Black Guide are completely given. In that way, once the empowerments, instructions, and scriptural transmissions are totally complete, when one is capable of benefiting others, there is the custom of performing the ritual of entrustment in the transmission lineage.

The gurus have said, “These days the transmission for this doesn’t exist.” So they don’t bestow the Book (*glegs bam*) and don’t put the protector torma on the head. Based on the works of Palden Sönam² for the gathering of a few people, [one may] either divide into the times of each of the five paths and perform the self-investiture empowerment afterward, or else confer the empowerments of the five paths without interruption and then, after the entrance into the interdependence house, give the reading transmissions. For us, as the special few people, it was bestowed as the follow-up of the Bernak empowerment. Concerning that, it was said that there were consequences to one’s standing

[for giving] teachings with heavy restrictions, [but] that later deviated into a normative practice of placing the torma all over the place. This is not supported in the ancient texts. It just became more convenient from the start to stay in the [same] place where the Book empowerment and scriptural transmission had been completed. Later I considered whether there might be consequences [but also] wondered if doing it according to customary practice might not contradict practicing according to the source texts. Those were my discursive thoughts. I beg those with the eyes of dharma to figure it out. In any case, there is a continuous practice of each reading ritual, and for the sake of preservation, we will now [proceed] according to the writings of Palden Sönam, arranged without modification. {294}

The Empowerment of Entrustment in the Transmission Lineage

Once you have obtained all the complete empowerments and transmissions, arrange copious offerings and torma in front of the Jewels and particularly the volumes of Pacification. The guru properly performs the previous creation phase of the chosen deity, with recitation, offerings, praises, up to the torma. Then after meditating on the gurus, do the supplication with offerings and praises. Then lead the disciples in refuge, mind of awakening, offerings, dedication, and aspirations, and make sure they are supports for the threefold vows. Put the texts of the later transmission in the hands of such disciples.

In this dharma of the later transmission lineage there are four great river empowerments. The vase empowerment was received by Vajradhara from Nairātmya and given to Dampa. The secret empowerment was received by Vairochana from the

thirty-six amazing gurus of the heavenly realm and given to Dampa by Vairochana. The lineage of meaning of the wisdom-awareness [empowerment] was entrusted to Dampa by the Buddha, the Great Sage. Then it was granted to Asaṅga, Vasubandhu, Āryadeva, and then to Dampa. The word empowerment was received by the lord of secrets Vajrapāṇi from the secret dākinīs. Then they all gave the meaning lineage to Dampa Rinpoche. Likewise, Dampa also entrusted it to Guru Bodhisattva Kunga, and by him to Khetsun Patsap Gompa, then to Gyalwa Tene, to Zhikpo Nyima Senge, to Omniscient Sönam Pal, to Gyalse Kunga Zangpo, to Lama Kunga Döndrup, to Tsenden Ritro Wangchuk, to Khenchen Tsultrim Pen, to Drinchen Sangye Önpö, to Kunkhyen Jangchup Zangpo, {295} (so say each name in succession), and by the root guru to me. These four great rivers were thus delightfully conferred with blessings, and every word without exception was bestowed in the entrustment of the meaning lineage. Similarly, it will certainly also be entrusted to you. These four transmission empowerments from the four transmission kāyas have now come down to me without any break in the river flow of empowerments, without any break in the diffusion of the mists of experiential realization, and without any break in the arising of rainbows of path signs. In short, this is indeed an unbroken succession line of spiritual adepts. The four main topic segments are Sutra and Tantra with customary practices, the transmissions with the aural lineage, the Stainless with the Subtle Vital Essence, and the Minute Examinations (*dar tsags*) with the Collection of Explanations (*bshad 'bum*). All the precepts of their empowerments, blessings, and word meanings have already been received yesterday. That was indeed the entrustment

of the meaning lineage. Therefore you [should] take this dharma into practice tomorrow just as it has been explained. I request you to create vast benefit for the welfare of other sentient beings.

Say that, and the disciples answer:

“Precious guru, I submit that I will do just as you have commanded.”

Thus they promise. Then place the dharma protector torma on their heads. Say *oṃ aghora mahākāla dubengni ja hūṃ phaṭ* seven times and *vaṃ ha ri ni sa hūṃ* three times. Afterward, say:

Dharma protector guardian Lord of Timeless Awareness Aghora, command guards Lakna Dorchang, Tsukna Mekhyer, Gyapna Shoktok,³ Khane Khudep, realm protector Kuṇḍurīka, and so on—all command guards: just as you accomplished enlightened activity for the gurus of old, {296} now enact the enlightened activity of pacifying adverse conditions and accomplishing harmonious conditions for this person, *so-and-so*.

So entrust the command guards. It is said of this empowerment of lineage entrustment, “Do not entrust the lineage to disciples who do not accomplish the welfare of others,” making this a restricted precept. Now that the empowerment of the lineage entrustment is finished, have them do a mandala and prostrations in gratitude for the kindness. The guru should do the concluding rituals of the mandala according to the source texts.

Colophon

From the *Empowerment Rituals of the Holy Dharma Pacification of Suffering to Be Accomplished by Reading*, this was the section explaining the rituals of entrance into the house of auspicious interdependence and entrustment of the lineage.

Early, middle, and later Pacification
empowerment rituals and relevant term meanings
were arranged by the monk Dharmashrī.
Scholars, please forgive any errors.
Through the virtues of such efforts,
may all boundless sentient beings,
headed by one's own birth mother,
quickly attain perfect buddhahood.

This "Empowerment Rituals of the Early, Middle, and Later Pacification Arranged in One Place to Be Accomplished by Reading" was composed by the old monk Dharmashrī in the Year of the Wood Fowl (1705) at Zangri Lhundrup Rapten. In these ruthless times of change, it is difficult to be in control of one's own circumstances. But, as was said,

Since existence is under the control of karma and
conditions,
no matter where the holy dharma is declining,
even if you must cross over flames and razor teeth,
uphold the holy dharma until the end.⁴ {297}

Having aroused certitude, I thought that since these days only the name of these profound dharmas remains, what would be wrong if it could be restored? So with a firm commitment and without giving in to distracting conditions, as free time and resources eventually became available, without wasting them, I completed this in the Year of the

Fire Dog (1706), on the waxing sixth day of the sixth Hor month, in the morning during the time of Virgo,⁵ at the dharma college of Orgyen Mindroling. There was no time to copy it over, so if the conjunctions and sentences and so forth are incorrect, may the holy ones have forbearance. May this be of great benefit for the doctrine and for sentient beings. And may it flourish.

śubha mastu / indrabhuti naikapṛccha

INSTRUCTIONS AND GUIDES

26. GOLDEN GARLAND

*Supplications to the Guru Lineages of the Three
Transmissions of Pacification¹ (including Dampa's Thirty
Aspirations and Kunga's Thirteen Aspirations)*

LOCHEN DHARMASHRĪ

THIS SUPPLICATION to the lineages of the early, middle, and later transmissions by Lochen Dharmashrī provides a good source for tracing the lineages. It can be compared to some of the visualization descriptions found in the other texts in this volume. This is not the place to positively identify all these masters in this quite complicated lineage, much less those left out. However, I have made an attempt to simplify in an appended chart of the lineage based on several available sources (see p. 553). The style of this supplication is reminiscent of many of the prayers that use the formula “In the place of *such and such*, I pray to *so-and-so*” found in volume 14 of *The Treasury of Precious Instructions: Chöd*.

There are two important aspiration prayers at the end of the lineages: *Dampa's Thirty Aspirations* and *Kunga's Thirteen Aspirations*. These same aspirations were also included in Jamgön Kongtrul's final wrap-up supplication ritual, called *Essence of Auspicious Renown*, which was originally located at the end of the Pacification volume 13 in the Palpung blocks but was moved to the end of volume 14 on Severance in the Shechen edition, where it makes more sense as the summation of both Pacification and Severance, considered to be a single stream. Kongtrul's catalog

discusses these two Aspirations at the end of the section on Instructions and makes no mention of the last two texts that actually appear in this Shechen edition (*Advice to Bodhisattva Kunga* and *Lotus Clusters*). The table of contents for the Kundeling edition places *Dampa's Thirty* at the end of this lineage supplication and then conflates *Kunga's Thirteen* with *Advice to Kunga*. But I can sympathize with the editors.

Supplication to the First Transmission Lineage

I pray to the Conqueror, Shākyamuni,
in the place of Vulture Peak Mountain.

I pray to the Lord of Secrets, Vajrapāṇi,
in the place of Āṭānāṭīya mansion.

I pray to Venerable Noble Tārā
in the place of Sandalwood Forest mansion.

I pray to the lord of migrators, Noble Nāgārjuna,
in the place of Southern Glorious Mountain.

I pray to miraculously born Āryadeva
in the place of the thousand-lotus divine palace.

I pray to Venerable Dampa Sangye
in the place of Tārā's Light divine palace.

I pray to the Kashmiri Jñānaguhya

in the place of glorious Dhanyakāṭaka temple.

I pray to Önpö Palden Sherap²
in the place of the Kashmiri secure throne mansion.

I pray to the central Tibetan Lotön Tsunchung
in the place of Bhalendra in eastern India.

I pray to the gracious Dorje Gyaltsen
at the sea where the four streams of aural lineage
converge.

I pray to Chupa Darma Tsöndru
in the place of the mansion of unborn dharmadhātu.

I pray to Chupa Darma Senge
in the infinite palace of the unembellished abiding nature.

I pray to Rokchen Sherap Özer³
in the place of the glorious terraced hermitage.

I pray to All-Knowing Dharma Lord⁴
in the place of the glorious seat of Nyedo. {301}

I pray to the Gyalse Kunga Siblings⁵
in the place of blessings, the guru's seat.

I pray to Gyatön Mönlam Sherap
in the place of indefinite mountain retreats.

I pray to the Damchö Kunkhyen Siblings⁶

in the place of the infinite palace of constant light.

I pray to Gyagom Dorje Denpa
in the place of the divine palace of creation-completion's
unity.

I pray to Jangsem Gyatso Jinpa
in the place of the divine palace of love and compassion.

I pray to Kusum Dechen Lhundrup
in the place of chambers more remote than Akanishṭha.

I pray to Khedrup Namkha Zangpo
in the place of the motherland great cave hermitage.

I pray to Jamyang Paljor Lhundrup
in the place of a pure land wherever one is.

I pray to Khyapdak Paljor Puntsok
in the place of the infinite palace of self-released channel
knots.

I pray to Tsungme Tashi Zangpo
in the place of flawless yogic code.

I pray to Jetsun Lodrö Tenpa
in the place of glorious Godāvāri graveyard.

I pray to the gracious root guru⁷
in the place above my head on a sun-moon seat.

I pray to the gurus of the first transmission
in the place of the infinite palace of dharmakāya
appearance.

I pray to the mandala of yidam victors
in the place of the pure infinite palace of saṃbhogakāya.

I pray to the heroes and ḍākinīs of the three places
in the excellent place of twenty-four sites. {302}

I pray to the awareness-protector Sister-Brother
in the place of the eight great graveyards.

I pray to dharma masters with ḍākinīs' divine hosts
in the place of the seat of Alpine Tansy graveyard.

I pray to my vajra sisters and brothers
in the place of the divine palace of pure sacred pledge.

Bless me to realize stainless pure awareness.
Bless me to generate altruism without selfish desire.
Bless me to integrate compassion and the awakening mind.
Bless me with the arising of various pure appearances.
Bless me to spontaneously accomplish the twofold purpose
of self and others.

This was the lineage supplication of the first transmission,
guides to the Lamps.⁸ May it flourish.

**Supplication to the Lineage of the Ma System in the
Middle Transmission**

namo guru

I pray to dharmakāya Vajradhara
in the mansion of Akaniṣṭha Dharmadhātu.

I pray to yidam Mañjushrī, Lion of Speech,
in the sacred site of the lion-like cliff.

I pray to Venerable Dampa Sangye
at Langkhör Salgang hermitage.

I pray to Magom Chökyi Sherap
at Yarlung Kyerna hermitage.

I pray to Mongol Dode Drakpa
in the remote retreat of wherever one stays.

I pray to Adept Gyalwa Tene
at Yārda Chukhor hermitage.

I pray to Rokchen Sherap Özer
at Ridruk Lhenang hermitage.

I pray to Zhikpo Nyima Senge
at Chöpu Pal hermitage.

I pray to All-Knowing Dharma Lord
at glorious Nyedo hermitage.

(From that continue as in the first transmission with:)

I pray to my vajra sisters and brothers {303}
in the place of the infinite palace of pure sacred pledge.

(Except specifically add:)

I pray to the lineage gurus of the Ma system
in the mansion of appearance as dharmakāya.

(and end with:)

Bless me to recognize mind itself.

Bless me to maintain its natural condition.

Bless me to attain independence of mind.

Bless me to realize mahāmudrā free of intellect.

This was the lineage supplication of Ma's mahāmudrā. May
it flourish.

Supplication to the Lineage of the So System, the Guide to Naked Seeing, in the Middle Transmission

namo guru

I pray to yidam Mañjushrī, Lion of Speech,
in the sacred site of the lion-like cliff.

I pray to the glorious great adept Bīrwapa⁹
from the Cool Grove graveyard.

I pray to miraculously born Āryadeva
in a thatched hut in India.

I pray to Venerable Dampa Sangye
at Langkhör Salgang hermitage.

I pray to Dampa Sochung Nyönpa¹⁰
at Tölung Partsang hermitage.

I pray to Shami Mönlam Barwa
at Nyenpo Pal hermitage.

I pray to Trulzhik Metön Chenpo
at the divine palace of unchanging devotion.

(Or else, from Shami to:)

I pray to Chupa Darma Tsöndru
in the Small Dharma House hermitage.

I pray to the son Chupa Tsönseng
at that seat of the guru's blessing.

(From him and from Metön to:)

I pray to Rok Sherap Ö
at Ridruk Lhenang hermitage.

I pray to All-Knowing Dharma Lord
at glorious Nyedo hermitage.

(From there up to:)

I pray to Gyatön Mönlam Sherap
[in the place of indefinite mountain retreats].

*(Or, according to the system of incarnate beings, from
Shami Mönlam Bar to:)*

I pray to Chetön Sherap Tsultrim¹¹
at Ting-gang Wenpa hermitage.

I pray to Lama Bari Gomchen
at Töpang Zang hermitage.

I pray to Tokden Trangkha Jetsun
at Lamtrang Jikyop hut. {304}

I pray to Chöje Jungne Yeshe
at the seat of glorious Nyangpo.¹²

I pray to Tokden Sangye Gomba
at the border of Nyangpo Drak.¹³

I pray to Gyadrak Yeshe Zhönnu
at Penyul Lenpa mountain retreat.

I pray to Kyechok Samten Palwa
at Yap Gomo Chöding hermitage.

I pray to Mache Tenpai Gyaltsen
at the remote site of Dudzi Pangpa.

(That, or from Gyatön Mönlam Sherap to:)

I pray to the Damchö Kunkhyen Siblings
at the divine palace of Constant Clarity.

(From that continue as in the first transmission with:)

I pray to my vajra sisters and brothers
in the place of the divine palace of pure sacred pledge.

(Except specifically add:)

I pray to the lineage gurus of the So system
in the mansion of appearance as dharmakāya.

(and end with:)

For myself and all infinite sentient beings—
Bless us so that our minds turn to the dharma.
Bless us so that our dharma becomes the path.
Bless us so that our paths be clear of delusion.
Bless us so that delusion arises as timeless awareness.
Bless us to realize stainless mind.

This was the lineage supplication of the So system. May it flourish.

Supplication to the Lineage of the Kam System in the Middle Transmission

namo guru

I pray to the Conqueror, Shākyamuni,
at Vulture Peak Mountain.

I pray to the regent protector Maitreya
at the dharma mansion of Tuṣhita.

I pray to the noble master Asaṅga
at Kukkuṭakapāda hermitage.¹⁴

I pray to the Victor's son, learned Vasubandhu,
at the mansion of Bodhgayā.

I pray to Āryadeva the Brahmin
at the southern Glorious Mountain.

I pray to Venerable Dampa Sangye
at Latö Dingri Langkhor.

I pray to Kamtön Yeshe Gyaltzen
at Rakma Khukyi hermitage.

I pray to Khutön Wangchuk Lama
at the more remote dharma mansion. {305}

I pray to Chaktön Rinchendrup
at Glorious Red Cliff hermitage.

I pray to Tötön Shākya Senge
at the small plains of Tenpahu.

I pray to Zhangtön Darma Sönam
at the Nyenam Semik hermitage.

I pray to Kodrak Khamsum Zilnön
at the uppermost Khenpa retreat.

I pray to Tsenden Ritrö Wangchuk
at the dharma land encircled by snow mountains.

I pray to Khenchen Dusum Sangye
at the Sukhāvatī pure land.

I pray to kind Sangye Önpö
at the infinite palace of Spontaneous Great Bliss.

I pray to the Damchö Kunkhyen Siblings
at the infinite palace of Constant Clarity.

(From that continue as in the first transmission with:)

I pray to my vajra sisters and brothers
at the place of the infinite palace of pure sacred pledge.

(Except specifically add:)

I pray to the lineage gurus of the Kam system
at the mansion of appearance as dharmakāya.

(and end with:)

Led by today's supplication,
please look compassionately upon all mother sentient
beings.

Bless us so that the dharma of the Great Vehicle
and perfect realization arise in our mindstreams.

This was the lineage supplication of the Kam system. May it
flourish.

Supplication to the Later Lineage

I pray to dharmakāya Vajradhara
at the place of Akaṇiṣṭha Dharmadhātu mansion.

I pray to saṃbhogakāya goddess Nairātmya
in the sky seven palmyra trees high.

I pray to the twelve sugatas of spiritual practice
at the divine palace of pure divinity.

I pray to the gurus of dākinī blessings
in the sacred sites of twenty-four places.

I pray to the glorious thirty-six [gurus]
in the celestial pure land of great bliss.

I pray to the fifty-five adepts¹⁵
in India, the source of the dharma.

I pray to Venerable Dampa Sangye
at the mansion of Khenpa retreat. {306}

I pray to unborn Bodhisattva Kunga
at Dokyil celestial mansion.

I pray to Khetsun Patsap Gompa
at Penyul Degong hermitage.

I pray to the adept Gyalwa Tene
at Yarda Chukhor hermitage.

I pray to the incarnation siblings of the three families¹⁶
at glorious Chongpu hermitage.

I pray to All-Knowing Dharma Lord
at glorious Nyedo hermitage.

I pray to the victors' sons, the Kunga Siblings,
at the feet of the blessing guru.

I pray to Tsenden Ritro Wangchuk
at the dharma land encircled by snow mountains.

I pray to Khenchen Tsultrim Penpa¹⁷

at the Sukhāvatī pure land.

I pray to kind Sangye Önpö
at the infinite palace of Spontaneous Great Bliss.

(Or from the Kunga Siblings to:)

I pray to Gyatön Mönlam Sherap
in the place of indefinite mountain retreats.

(And from him and Sangye Önpö to:)

I pray to the Damchö Kunkhyen Siblings
in the divine palace of Constant Clarity.

I pray to Gyagom Dorje Denpa
in the divine palace of creation-completion's unity.

I pray to Jangsem Jinpa Gyatso¹⁸
in the divine palace of love and compassion.

*(Or from the omniscient elder brother Jangchup Zangpo
to:)*

I pray to Chöje Lodrö Gyatso
in the infinite palace of ultimate experiential realization.

I pray to Rechen Palden Sönam
at the dharma mansion of wherever one stays.

I pray to Tukse Sönam Özer
in the divine palace of United Lucid Clarity.

I pray to Lama Sönam Palzang¹⁹

at the sacred site of Nyanam Lungchen.

(Then from Jangsem Jinpa Gyatso to:)

I pray to Kusum Dechen Lhundrup
in chambers more remote than Akanishṭha.

I pray to Khedrup Namka Zangpo
in the place of the motherland great cave hermitage.

I pray to Jamyang Paljor Lhundrup
in the place of a pure land wherever one is. {307}

I pray to Khyapdak Paljor Puntsok
in the place of the divine palace of self-released channel
knots.

I pray to Tsungme Tashi Zangpo
in the place of unfailing yogic restraints.

I pray to Jetsun Lodrö Tenpa
in the place of glorious Godāvāri graveyard.

*(Addendum:)*²⁰

I pray to Chime Zhönnu Lodrö
at the place of Dingri Khenpa.

I pray to Kunga Lekpai Jungne
at the place of Tashi Chökyi Dechen.

I pray to Khenchen Losal Rapgye

at the place of Samye of glorious Akanishṭha.

I pray to Pakpa Gelek Gyaltsen
at the place of excellent Chökor Jampai Ling.

I pray to Gyurme Trinle Namgyal²¹
at the place of Mindrol Chökyi Gyalkhap.

I pray to Jetsun Trinle Chödrön
at the place of excellent Kachö Dechen Ling.

(Those were principally for the empowerment lineage.)

I pray to the gracious root guru
in the place above my head on a sun-moon seat.

I pray to the gurus of the later precept lineage
in the pure land of appearance as dharmakāya.

I pray to the mandala of yidam deities
in the pure land of pure sambhogakāya.

I pray to the heroes and ḍākinīs of the three places
in the twenty-four sacred sites.

I pray to the wisdom-protector Sister-Brother
in the eight great graveyards.

I pray to dharma masters with ḍākinīs' divine hosts
at uppermost Langkhor Khenpa.

I pray to my vajra sisters and brothers
in the divine palace of pure sacred pledge. {308}

Bless me and others in our supplications
to rely on the guru like shrāvakas,
do the practice like pratyekabuddhas,
and create benefit for others like bodhisattvas.

This was the supplication to the lineage of the later
transmission. May it flourish.

Dampa's Thirty Aspirations²²

May the blessings of lineage gurus enter our hearts.

[May the vital point of introducing the meaning be
assimilated.]²³

May the realization of things as they are be born in my
mindstream.

May I gain the ten powers, fearlessness, and prophecy.

May I accomplish the yogic gazes and auspicious
connections.

May I place all migrators on the path of ripening and
liberation.

May I traverse the stages and paths in a single sitting.

May I see the truth of phenomena's nature with eyes of
wisdom.

May good qualities spread like foliage.

May the fruit ripen as on the wish-fulfilling tree.

May true conviction arise free of doubt.

May devotion be steadfast like Supreme Mountain.

May karmic propensities awaken and prayers be perfectly pure.

May worldly stains be prevented by armor.

May obstacles not enter the practice and austerities end.

May channels, winds, and drops become practicable.

May thoughts always be perfectly pure.

May undiminished awakening mind arise in my being.

May I experience the Mahayana view and meditation.

May dualistic appearances be liberated in their own ground.

May I be born in the exceptional family.

May I be accepted by the holy guru.

May I not regress into extreme actions. {309}

May I be mind-trained in the three wisdoms.

May the blessings of empowerment enter.

May my body become the deity's Body.

May I gain control of consciousness, channels, and winds.

May I attain vajra-like bliss.

May I realize actual dharmakāya.

May I create benefit for others through enlightened activities.

Kunga's Thirteen Aspirations²⁴

May the holy guru's blessing enter my heart.

May I receive the yidam deity's prophecy.

May *mamos* and *ḍākinīs* gather like clouds.

May dharma protectors and guards clear up obstacles.

May I attain dharmakāya, the equality of existence and peace.

May I attain saṃbhogakāya of perfectly pure realms.

May I attain nirmāṇakāya with unrestricted activity.
May I attain svabhāvakāya, the three kāyas inseparable.
May realization liberate my mindstream.
May compassion ripen others' mindstreams.
May I be skilled in methods of auspicious connection.
May all relationships be meaningful.
May these things be accomplished just so.

shubha mastu May it flourish.

27. DISTILLED ELIXIR

*A Unified Collection of the Guidebooks of the Early, Middle,
and Later Pacification*¹

LOCHEN DHARMASHRĪ

MINLING LOCHEN DHARMASHRĪ, the Great Translator of Mindroling Monastery, was introduced at the beginning of the section of empowerments, all of which he composed. This final piece by him, also completed at Orgyen Mindroling Monastery, is a masterly commentary on all the practices found within the diverse praxis of Pacification of Suffering. Basing his work on various source texts that are not all available now, Dharmashrī attempts to portray a cohesive picture of the vast array of instructions that Dampa Sangye passed on to his disciples over the course of his many sojourns in Tibet. By its nature, this piece provides a kind of outline of the lines of teachings. It is almost certainly the source for Jamgön Kongtrul's summary of this practice lineage in *The Treasury of Knowledge*. Even so, we can see by the outline—which I have extracted and added—that there was much more, and that Dharmashrī had to make choices on what aspects to explain, although this may have been dictated by availability.

Though the number of visits Dampa Sangye made to Tibet is said to be somewhere between three and seven, depending on the writer, the generally accepted format for organizing his teachings is a division into three: the first or early transmission, the intermediary or middle

transmission, and the later or last transmission. The middle transmission actually consists of three separate sets of lineage teachings. So in fact we have here five transmissions described by Dharmashrī.

The first or early transmission (*bka' babs dang po/snga ma*) consists of the teachings that Dampa passed on to his disciple from Kashmir, Jñānaguhya. Dharmashrī's colophon to this section reports that it is based on the *Cycles of Three Lamps* (*sGron ma skor gsum*, often misspelled as *sgrol ma gsum*, leading to the confusing translation of "Three [or Nine] Cycles of Tārā"). Though there are nine "lamps" in the Tengyur attributed to Kamalashrī (Dampa's Indian name), this trilogy refers to the Lamps of Conduct, Path, and Mind (Toh. 2321-2323), which are said to contain, respectively, the teachings of the vinaya, abhidharma, and sutra. This, however, is not at all evident in those very brief lamps, nor in the commentary here. After the traditional preliminaries, the main practice consists of five instructions with the distinctive names Sky-Like, Vajra-Like, Lotus-Like, Elixir-Like, and Wheel-Like. Each of these instructions represents the condensed meaning of the teachings by eleven of Dampa Sangye's fifty-five adept gurus. These five sets represent teachings on madhyamaka-like logic, vital-wind practices of the father tantras, bliss practices of the mother tantras, mahāmudrā instructions, and ḍākinī symbols, respectively. In other words, a very full and complete path, packed with esoteric techniques.

The three middle transmissions (*bka' babs bar ma*) are known as Ma, So, and Kam (*rma so skam*), based on the principal recipients' place or clan names. Dampa Sangye gave Magom Chökyi Sherap (b. 1054) the teachings of awakening mind, the discourses, scattered teachings, and oral instructions. They consist of two sets of sixteen points each: the practical guides that introduce awareness and vital points that cut off misconceptions. Again, an altogether

complete path covering all aspects of meditation techniques. Lochen Dharmashrī states that it is based on teachings by “the great sugata Rok,” and although there are several lineage holders bearing the name Rok, the assumption is that it refers to Rok Bande Sherap Özer (1166–1244), the most important Rok in Pacification.

The second system was given to Sochung Gendun Bar (1062–1128), who met the above Magom at an early age. This again is said to consist of the instructions of the fifty-five (or -four) male and female adepts and is described as “instructions on the naked perception of awareness.” After the preliminary practices, the main parts are divided according to the classic graded-path formula of teachings for superior, average, and lesser practitioners. Here there are multiple methodologies for recognizing pure awareness and introducing the nature of mind. The use of special yogic gazes is emphasized, as elsewhere in Dampa’s teachings, and there are more unusual esoteric techniques. The concluding topics include useful advice for resolving obstacles in practice, such as dullness and agitation. A set of eight “clinchers,” or topics on applying practice in specific circumstances, is also presented. Dharmashrī mentions two names as his source for these instructions: Palden Sönam of Dingri and Khyapdak Paljor Puntsok. Though both of these names appear in the later lineage (rather than the middle), the exact source books have not been located.

The third system was transmitted to Kamtön Yeshe Gyaltzen (d. 1119) and is called “the guide to the essential meaning of the perfection of wisdom.” Unlike the previous two, this instruction is short and basic, and entirely exoteric. It consists of practices commonly considered preliminaries, with nothing really touching on the perfection of wisdom. Dharmashrī explains that the main guidance manuals of this tradition have been lost, with only

the preliminaries remaining. He states very generally that he has composed it based on “the old writings.”

The later or last transmission (*bka' babs phyi ma*) was passed on to the four “gatekeeper yogins,” most particularly to Bodhisattva Kunga (1062-1124), regarded as Pa Dampa Sangye’s principal disciple and heir. It is to this person and his immediate successors that we owe the preservation of many of Dampa’s teachings. These were transmitted in three main instructions: “The White Guide, which concentrates solely on mind training on the path; the Red Guide, which concerns the practice of five or three paths; and the Black Guide, which produces realization of the science of letters.” But it is only the Red Guide that is explained here and wherever else the later transmission is discussed. There is little to be found on the White and Black Guides. The Red Guide describes a detailed process whereby a practitioner passes through five or three spiritual paths. These paths have the familiar names from the Indian commentarial tradition, but with distinctive formulas and explanations. They are (1) mind training on the path of accumulation; (2) austerities on the path of application; (3) subsequent conduct on the path of seeing; (4) equal taste on the path of meditation; and (5) freedom from action on the ultimate path. Unlike their Indian counterparts, these “paths” seem to describe a more achievable progression that a determined individual might actually experience if she followed these instructions. Jamgön Kongtrul confirms the uniqueness of this formulation: “This path did not occur previously in India and Tibet but is the special teaching of Dampa Rinpoche.”²

Lochen Dharmashrī’s explanation of the Red Guide follows closely on an early text by All-Knowing Sönam Pal (1217-1277), a revised version of which is the next text in this volume. But he has apparently added a supplemental section with some interesting techniques to deal with

problems that may arise in practice, ways to enhance experience by vital points, and instructions on utilizing devotion and mantra.

OUTLINE OF DISTILLED ELIXIR

Early Transmission

I. Succession

II. Instructions

A. Preliminaries

1. Four contemplations
2. Refuge and awakening mind
3. Vajrasattva
4. Guru yoga

B. Main practice

1. Sky-like instructions
 - a. Training with relative reality
 - b. Training with ultimate reality
 - c. Training in their unity
 - d. Final total nonabiding
2. Vajra-like instructions
 - a. Controlling vital winds with physical yogic exercises
 - b. Controlling vital winds through vajra recitation
 - c. Controlling vital winds by focusing the mind
 - d. Final stainless lucid clarity
3. Lotus-like instructions
 - a. Blazing of the lower bliss
 - b. Dripping of the upper bliss
 - c. Instructions on retaining, reversing, and spreading

- d. Unsullied by flaws
- 4. Elixir-like instructions
 - a. Conferring the symbol empowerment
 - b. Introducing the symbols
 - i. Introducing the five symbols of sitting while resting in equipoise
 - ii. Introducing the five symbols of lying down by blending meditative stability with sleep
 - [iii.-iv.] Introducing the five symbols of going in subsequent attainment and also equal taste through the five symbols of moving
 - A) The symbol of essence not being touched by the intellect
 - B) The symbol of the ultimate unborn state
 - C) The symbol of stainless nondistractedness
 - c. Integrating the symbols
 - d. One word pointing to the unborn
- 5. Wheel-like instructions
 - a. Extending like an arrow
 - b. Falling like lightning
 - c. Spinning like a wheel
 - d. Resting like a candle
- C. Concluding practices
 - 1. Supplementary instructions on the intermediate state
 - 2. General results of activity
 - a. Supportive conduct
 - b. Proximate and ultimate results

Middle Transmission

The Ma System

I. Succession

II. Instructions

A. Preliminaries

B. Main practice

1. Sixteen practical guides based on the meaning lineage
 - a. Recognizing timeless awareness of one's own awareness through four intensifying instructions
 - i. With attributes (1)
 - ii. Without attributes (2)
 - iii. Utterly without attributes (3)
 - iv. Breakthrough to integrate in space (4)
 - b. Entering the straight path of absorption through sessions
 - i. Guidance in long sessions to grasp the root of equipoise (5)
 - ii. Guidance in short sessions for those who do not grasp the root (6)
 - iii. Carrying over in partial sessions during daily activities (7)
 - iv. Carrying sessions continuously after energy training (8)
 - c. Enhancement through four energy trainings
 - i. Upper energy training (9)
 - ii. Lower energy training (10)
 - iii. Training energy of awareness in four cardinal and eight intermediate directions (11)
 - iv. Energy training in bare awareness (12)
 - d. Resting in place and e. Breaking through
 - i. Entering the place of control (13)
 - ii. Letting go in the place of letting go (14)
 - iii. Recognizing (15)

- iv. Breaking through (16)
- 2. Sixteen vital points based on the word lineage that cut off misconceptions
 - a. Integrating mind on the path through the integration of awakening mind
 - i. Knowledge of the viewed object (1)
 - ii. Knowledge of how to view (2)
 - iii. Knowledge of the extent of seeing (3)
 - iv. Knowledge of the examples and benefits (4)
 - b. Laying the ground with the expositions
 - i. How existence exists (5)
 - ii. The way of being (6)
 - iii. How appearance appears (7)
 - iv. How realization is realized (8)
 - c. Grasping the discourses through the meaning of the scattered teachings
 - i. Groundless object of knowing (9)
 - ii. Unsupported essence (10)
 - iii. Unchanging meditative experience (11)
 - iv. Self-liberated characteristics (12)
 - d. Ascertaining through unpredictable teachings
 - i. One's mind without beginning or end (13)
 - ii. Meeting constant conceptual thought (14)
 - iii. Unpredictable instructions (15)
 - iv. The practice of changing and collapsing (16)
 - e. Transcending both finality and expansion

The So System

I. Succession

II. Instructions

A. Preliminaries

1. Accumulating merit and going for refuge
2. Contemplating impermanence and arousing the awakening mind
3. Guru yoga
4. Meditating on the yidam deity

B. Main practice

1. The base: the vital point of the body
2. Holding: the vital point of the winds
3. Settling: the vital point of the mind
 - a. Superior capability
 - b. Average capability
 - i. Practicing with whatever external appearance arises
 - ii. Practicing with whatever internal awareness arises
 - c. Lesser capability
 - i. With attributes
 - A) Awareness like a fire drill stick
 - B) Awareness like a firebrand
 - C) Awareness like a spear
 - ii. Without attributes
 - A) Introducing pure awareness in the naked perception of timeless awareness by gazing above and below
 - B) Introducing naked perception once awareness is immutably bound
 - C) Introducing pure awareness in the naked perception of timeless awareness by the awareness which is unborn like space, like shooting an arrow with the gaze of the

awareness-being Mañjushrī and drawing in like a bow

1) Superior capability

2) Average capability

a) Introduction like bubbles in water

b) Introduction like flowers of spring

3) Lesser capability: introduction through words

C. Concluding practices

1. Assessing the degree of warmth and clearing obstructions

a. Assessing the degree of warmth

b. Clearing obstructions

i. Dullness

ii. Agitation

A) Recognizing it

B) The way to clear up those obstructions

2. Enhancement and clinchers

a. Enhancement

b. The eight clinchers of esoteric instructions

i.-viii. The eight clinchers

c. Results: the manner of liberation resulting from such practice

The Kam System

I. Succession

II. Instructions

A. Supplicating

B. Generating devotion

C. Purifying obscurations

D. Gathering accumulations

- E. Meditating on love and compassion
- F. Arousing the awakening mind
 - 1. Resting in equipoise
 - 2. Postmeditation attainment

Later Transmission

- I. Succession
- II. Ripening empowerments for the person not yet ripened
 - A. Vase empowerment
 - B. Secret empowerment
 - C. Wisdom empowerment
 - D. Word empowerment
- III. Instructions that produce meditative experience in the inexperienced
 - A. The White Guide, which concentrates solely on mind training on the path
 - B. The Red Guide, which concerns the practice of five or three paths
 - C. The Black Guide, which produces realization of the science of letters
 - D. All of them that come forth from the straight path of austerities
- IV. The guru's blessings that produce realization in those in whom it has not arisen
 - A. Guru as dharmakāya
 - B. Guru as saṃbhogakāya
 - C. Guru as nirmāṇakāya
 - D. Guru as mahāsukhakāya
- V. The meaning of the word collections to sever embellishments that have not been severed
 - A. Sutras and tantras with their practices

- B. Transmissions with the aural lineages
- C. The Stainless with its subtle vital essence practices
- D. The Minute Examinations with their explanatory material

(Here, only III.B. will be explained.)

III. B. 1. The guru who explains

2. The disciple to whom it is explained

3. The instructions that are explained

a. Preliminaries that establish a fitting recipient

i. General preliminaries

- A) Contemplation on the difficulty of finding the free and endowed human life
- B) Contemplation on death and impermanence
- C) Contemplation on cause and effect
- D) Contemplation on the defects of cyclic existence

ii. Special preliminaries

- A) Going for refuge
- B) Arousing the awakening mind
- C) Mandala offering
 - 1) The practice mandala
 - 2) The offering mandala
- D) Hundred-syllable recitation meditation
- E) Guru yoga

b. Main practice: the Red Guide on the five paths

i. The yoga of the foundational acts

ii. The yoga of the path to follow

- A) The actual yoga of the path
 - 1) Mind training on the path of accumulation

- a) Preparations: going for refuge and arousing the awakening mind
 - i) Visualizing the support
 - ii) Gathering the accumulations
 - (A) Gathering the accumulations by means of the mandala
 - (B) Gathering the accumulations by means of one's own body
 - (C) Accumulation of merit by various means
 - iii) Relying on the path
- b) Main practice: the system of conferral on the mindstream
 - i) The way to say the sounds
 - ii) The way to meditate on the four chakras in the special visualizations of the four empowerments
 - iii) Equipoise and postmeditation in the special introduction to the root
 - (A) Introduction in meditative equipoise
 - (1) Introduction to the empty essence
 - (2) Knowing how to abide in natural clarity
 - (3) Knowing that the characteristic of emanating thought is liberation
 - (B) Introduction during postmeditation attainment
 - iv) How to evoke the guru's spiritual practice in the special scriptural transmission of the subsequent authorization
- c) Concluding topics
 - i) Trainings to uphold

ii) Four evidences of success

- (A) Evidence of success according to essence
- (B) Evidence of success according to signs
- (C) Evidence of success according to qualities
- (D) Evidence of success according to counting

2) Austerities on the path of application

a) Preparations: going for refuge and arousing the awakening mind

- i) Visualizing the support
- ii) Gathering the accumulations
- iii) Relying on the path

b) Main practice

- i) The way to say the sounds to integrate the letters on the path
- ii) The way to meditate on the four chakras in the special visualizations of the four empowerments
- iii) Equipoise and postmeditation in the special introduction to the root
 - (A) Introduction in meditative equipoise
 - (B) Introduction during postmeditation attainment
- iv) How to evoke the guru's spiritual practice in the special transmission of the subsequent authorization

c) Concluding topics

- i) Trainings to uphold
- ii) Four evidences of success

3) Subsequent conduct on the path of seeing

- a) Preparations: going for refuge and arousing the awakening mind
 - i) Visualizing the support
 - ii) Gathering the accumulations
 - iii) Relying on the path
- b) Main practice
 - i) The way to say the sounds to integrate the letters on the path
 - ii) The way to meditate on the four chakras in the special visualizations of the four empowerments
 - iii) The special introduction to the root
 - (A) Integrating the root in equipoise
 - (B) Introduction during postmeditation
 - iv) How to evoke the guru's spiritual practice in the special scriptural transmission of the subsequent authorization
- c) Concluding topics
 - i) Trainings: the way to guard against stains on the path
 - ii) Four evidences of success
- 4) Equal-taste conduct on the path of meditation
 - a) Preparations: going for refuge and arousing the awakening mind
 - i) Visualizing the support
 - ii) Gathering the accumulations
 - iii) Relying on the path
 - b) Main practice
 - i) The way to say the sounds to integrate the letters on the path

- ii) The way to meditate on the four chakras in the special visualizations of the four empowerments
 - iii) The special introduction to the root
 - (A) Integrating the meaning of the root on the path
 - (B) Introduction during postmeditation
 - iv) How to evoke the guru's spiritual practice in the special scriptural transmission of the subsequent authorization
- c) Concluding topics
 - i) Trainings: the way to guard against stains on the path
 - ii) Four evidences of success
- 5) Freedom from action on the ultimate path
 - a) Preparations: going for refuge and arousing the awakening mind
 - i) Visualizing the support
 - ii) Gathering the accumulations
 - iii) Relying on the path
 - b) Main practice
 - i) The way to say the sounds to integrate the letters on the path
 - ii) The way to meditate on the four chakras in the special visualizations of the four empowerments
 - iii) The special introduction to the root
 - (A) Integrating the meaning of the root on the path
 - (B) Postmeditation conduct

- iv) How to evoke the guru's spiritual practice in the special scriptural transmission of the subsequent authorization
 - c) Concluding topics
 - i) Trainings: the way to guard against stains on the path
 - ii) Four evidences of success
 - B) Emerging from the straight path of three austerities
 - 1) Three examples
 - 2) Three classes of person
 - 3) Three periods
 - 4) Three conferral systems
 - iii. The yoga of fruition: free of action
- c. Supplement: Additional explanations of auxiliary methods
 - i. Clearing obstructions
 - A) Clearing obstructions of unbalanced elements
 - B) Severing diffusion of method and wisdom
 - C) The way to clear up the four stains on the individual paths
 - ii. Enhancement practices
 - A) Invoking the guru with devotion
 - 1) Path of accumulation
 - 2) Path of application
 - 3) Path of seeing
 - 4) Path of meditation
 - 5) Ultimate path
 - B) Enhancement through four vital points of energy training

- 1) The vital point of converting any utterance into a Secret Mantra recitation practice
 - 2) The vital point of completing the two accumulations in the mindstream while remaining in your ordinary body
 - 3) The vital point of self-perfection of afflicted mentation through the energy of meditative absorption
 - 4) The vital point of making channels and winds workable without relying on upper and lower doors
- iii. Showing the door to vital points on how to practice

DISTILLED ELIXER

om siddhi rastu

I bow to the guru who quells the longing
of fortunate ones with the stream of four transmissions
from the great Ever-Cool Lake of the victors' four kāyas.
I write this distillation of elixir on the Pacification of
Suffering.

Although cyclic existence itself, since the very time of its appearance, has been totally pure by nature, being not truly existent, it has become wretched through a vicious cycle of suffering due to the influence of wrong thinking. To be completely liberated from that, one must practice the holy dharma. The Buddha, considering the different levels of people's intelligence, taught infinite entries to vehicles. The dharma to be explained now is, as Venerable Dampa himself said, "the explanation of the stainless, cooling pacification for the sufferings that torment migrators."³ This general term for the holy dharma has been separately

applied, and thus surely this teaching has assumed the particular moniker Pacification of Suffering.

On the strength of Dampa Rinpoche's many visits to Tibet, early, later, and middle lineages developed from which appeared teaching traditions of esoteric instructions. Of those three, the first [to be considered] is the succession of the lineal gurus and their instructions in the guides of the early transmission.

EARLY TRANSMISSION

I. Succession

Shākyamuni, Vajrapāṇi, Tārā, Nāgārjuna, miraculously born Āryadeva, Dampa Sangye, {313} the Kashmiri Jñānaguhyā, Önpö Palden Sherap, and Lotön Tsunchung of central Tibet who received [the transmission] from those [last] two.⁴ Then the son Dorje Gyaltsen, Chupa Darma Tsöndru, Chupa Darma Senge, Rok Sherap Ö, All-Knowing Sönam Pal,⁵ the Gyalse Kunga Siblings,⁶ Gyatön Mönlam Sherap, the Kunkhyen Siblings, Gyagom Dorje Denpa, Jangsem Jinpa Gyatso, Kusum Dechen Lhundrup, Khedrup Namkha Zangpo, Jamyang Paljor Lhundrup, Khyapdak Paljor Puntsok, Kunpang Tashi Zangpo, Jetsun Lodrö Tenpa, and from him to me, Dharmashrī.

II. Instructions

A. Preliminaries

1. Four Contemplations

The way for freedom's path to arise in the mindstream is blocked by passionate ties to cyclic existence and to this life. Therefore, you should pursue meditation to generate genuine experience in your mindstream through the

contemplations of the difficulty in finding the free and endowed human life, death and impermanence, the problems of cyclic existence, and the way karmic results ripen.

2. Refuge and Awakening Mind

The way for the instructions to arise in the mindstream is blocked by karmic obscurations. Therefore, you should first go for refuge and generate the mind of awakening in order to purify them. Imagine blue Akṣhobhya above your head seated on a lotus and sun, with his right hand touching the earth and his left in [the gesture of] equipoise, upon which stands a vajra. He has the attire of pure conduct and sits in vajra posture. {314} Imagine that light rays emanating from his form purify all the karmic obscurations of all beings—yourself and others. Recite the *kaṃkani* [mantra]⁷ as much as possible. Then the deity dissolves into you.

3. Vajrasattva

The way for meditative experience and realization to arise in the mindstream is blocked by infringements of sacred pledge. In order to purify them, imagine that Guru Vajrasattva sits on a lotus and moon on top of your head. He is white, holding a vajra to his heart with his right hand and a bell at his hip with his left and is adorned in silks and jewels. He sits with his right leg forward in half-vajra position. White elixir streams from a white *hūṃ* at his heart and flows down through his right big toe into your cranial aperture. It goes right through your whole body outside and inside and flushes out all negativities, obscurations, faults, and downfalls, which trickle out of the anus, urethra, and toenails. Imagine that in the end your body is like a polished crystal orb inside. Recite the hundred-syllable

mantra as much as possible. Afterward, Vajrasattva on your head dissolves into you.

4. Guru Yoga

The way for certitude and blessings to enter is blocked by not appreciating the guru's worth. Therefore you should go for refuge and supplicate. Imagine that above your head all the root and lineage gurus are embodied in Venerable Indian Dampa, smiling and considerate. Above his head is Mañjushrī, Lion of Speech. Dākinīs of timeless awareness completely fill the space around those two. With intense devotion, having totally abandoned any other hope, say:

I go for refuge to the Buddha, I go for refuge to the dharma, I go for refuge to the sangha. I go for refuge to the guru.

And:

Precious guru, embodiment of all the buddhas of the three times, know me. I pray for supreme realization to arise in me. Please cause an unselfish, altruistic attitude and great compassion to arise in my being. {315} Please cause the arising of the various pure appearances.

Repeat as much as possible, and then, if you like, recite the lineage supplications: "*namo guru*, in the place of Vulture Peak Mountain..." and so forth.⁸ From your thus praying, white light of timeless awareness arises from them and dissolves into you through the top of your head, purifying all negativities and obscurations. The timeless awareness of bliss-emptiness is born in your mindstream. Finally, imagine that all those supports [of the visualization], with

immeasurable compassion, completely melt into light and dissolve into the top of your head, bestowing blessings.

B. Main Practice

Venerable Dampa taught the instructions of the fifty-five spiritual adepts by collecting them into five vital points. Here [I will present] the meaning of these five instructions indicated by five examples.

1. Sky-Like Instructions

The twelve lineages of grammar and logic in the [vehicle of] characteristics that descend from Nāgārjuna are collected in the sky-like instruction. This has four parts.

a. Training with Relative Reality

A beginner meditates in order to reverse attachment to outer and inner appearances. In an isolated place, take a comfortable seat and assume the seven points of physical posture, such as legs crossed in vajra position, hands in the position of equipoise, and so forth. Entities that appear outwardly or inwardly [to your perception] certainly seem to be truly existent in their appearance, but in fact they do not have even the slightest reality other than being deluded appearances that arise in your own mind. Therefore, train again and again in the determination that [those appearances] are “like a dream.” By meditating in that way, you will experience a reversal of the attitude of attachment to the validity of appearances. Apparent forms will be experienced as moon reflections in water, sounds as echoes, smells as the cities of scent-eaters, tastes as illusory food, and touch like keeping company with a lovely girl in a dream. {316}

b. Training with Ultimate Reality

Once attachment to appearance is reversed in that way, you meditate in order to familiarize yourself with unborn ultimate reality. Take the physical posture as before and search the essence of your mind by direct observation. Since it has absolutely no essence, such as shape or color, you will be certain of its unborn nature. Then completely settle into the state of unembellished lucid clarity, the primordially pure awareness. As you rest in that way, the movement of thought will cease and you will abide unmoving in the radiant clarity of pure awareness. Appearances will arise even in a dungeon, you will see all the body's channels, and awareness will arise with no restriction at all. When you stay in pure lucidity without dullness or agitation, the timeless awareness of total nonconceptuality will arise in its own way.

c. Training in Their Unity

Meditate in order to have a breakthrough [experience] of pure awareness. Since the nature of the illusion-like mere appearance of all phenomena itself is empty, you can be absolutely certain that the illusion-like relative reality and unembellished ultimate reality are not two separate things but a single unity. Meditate on that.

d. Final Total Nonabiding

When you look at the very essence of that unity, it vanishes without reference point. Mental functioning sees nothing at all. Then the comings and goings of mind are terminated. You remain in the freshness of a state free of all opinions. This is total nonabiding madhyamaka.⁹

2. Vajra-Like Instructions

The eleven lineages of the father tantra vital winds blessing that descend from Buddhajñāna¹⁰ are condensed in the vajra-like instructions. This has four parts.

a. Controlling Vital Winds with Physical Yogic Exercises

Sit cross-legged in vajra position on a comfortable seat, straighten the spine, place the two hands in back of your neck and bring the shoulder blades together, broaden your chest, and hold your head down with your gaze falling on the tip of the nose. {317} This squeezes the four tendons, automatically controlling the winds.

b. Controlling Vital Winds through Vajra Recitation

Meditate on your body as an empty, hollow three-pointed vajra. Clearly imagine the awareness as the syllable *hūṃ* in the navel, the size of a sesame seed. Apply the vase breathing [technique]. When the breath is expelled, that *hūṃ* syllable goes down through the vajra and out, expelling the toxic winds. When you inhale, that breath goes up through the cranial aperture and opens the vision of timeless awareness.

c. Controlling Vital Winds by Focusing the Mind

While the breath remains inside, focus your mind on the syllable *hūṃ* in the navel. In a state of serene bliss, meditate focusing on wide awake, limpid, unborn pure awareness.

d. Final Stainless Lucid Clarity

Once you get used to doing that for longer periods of time, the signs of having controlled the winds will occur. Control of the wind of earth is like a mirage, control of the wind of water is like smoke, control of the wind of wind is like a candle, and control of the wind of space is like the appearance of clouds and sky.¹¹ Stainless lucid clarity manifests.

3. Lotus-Like Instructions

The eleven lineages of the mother tantra bliss experience that descend from Saroruha are condensed in the lotus-like instructions. This has four parts.

a. Blazing of the Lower Bliss

Take up the lotus position on a comfortable seat. With the spine straight, clasp your waist with your two thumbs and press below the navel with your eight fingers. Imagine yourself as Yamāntaka. Meditate on the three channels in the center of that body, with a red *a*-stroke, the nature of fire, at the lower end of the central channel. Then press the upper wind down to tighten the four channels and pull up the lower orifice, holding in the bliss. That fires up the *chaṇḍālī*, and the fire-hot wind ascends up the *avadhūtī*. The body blazes with bliss-warmth.

b. Dripping of the Upper Bliss

Meditate that either an actual or an imagined awareness [partner] is Yoginī. {318} In the secret space of method and wisdom, consecrate the vajra and lotus and join in union. The warmth of blazing inner heat (*gtum mo*) melts the *ham* syllable, the nature of elixir, that resides at the

upper end of the central channel. A stream of bodhichitta drips down, producing the experience of bliss.

c. Instructions on Retaining, Reversing, and Spreading

Skill in the technique of retention is like a cow's udder. In what's called "binding physical karaṇa,"¹² turn the eyes upward, clear the upper wind, join the belly to the spine, contract the four limbs, curl the tongue, totally relax the lower wind, and fix your mind on the central eye. Then, skill in the technique to reverse [bodhichitta] is like drawing up water through an iron pipe. It is pulled up by four changes and vital points of the wind which [is like] pulling the dangling rope inside. Skill in the technique of dispersing is like a spreading wish-fulfilling tree. The lion's display disperses it pervasively. Ultimately, skill in absorbing it is like clouds vanishing in the sky. When you meditate with some vase breathings and rest in a nonconceptual state, the qualities of the winds are absorbed into the mind.

d. Unsullied by Flaws

With those kinds of methods, if successful, even if you have relied on an actual awareness [partner], you will not be sullied by the flaws of cyclic existence, just as the lotus that lives in the swamp is not sullied by its filth.

4. Elixir-Like Instructions

The eleven lineages of mahāmudrā symbol that descend from Saraha are condensed in the elixir-like instructions. This has four parts.

a. Conferring the Symbol Empowerment

In an isolated area, bring the disciples before you. Then after the preliminary mandala, they properly straighten up their bodies. Through unchanging yogic gazes, the winds and consciousness settle serenely in freshness. The guru, with the strength of meditative absorption, {319} divides each of the four activities of living into five branches, making twenty symbols. The five ways of sitting are in vajra posture, in half[-vajra] posture, squatting, leaning, and the posture of royal deportment. The five kinds of resting are to lie on the right side, on the left side, on the back, face down, and with the head wrapped. The five kinds of moving are getting up, half-standing, standing, putting on clothes, and working. The five kinds of going are going, going and wandering, running, running and wandering, and resting. Through this twentyfold division, timeless awareness and wisdom will come to fortunate ones.

b. Introducing the Symbols

[i.] Introducing the five symbols of sitting while resting in equipoise

Outward intensification (*bcud pa*) is to look fixedly at whatever objects arise to the five senses. Once the consciousness of the three times is cut off, settle in the radiant clarity of a moment of consciousness. Inward intensification is to maintain strict [attention] on precisely whatever subtle or obvious thoughts arise. Once they are suddenly grasped, settle into the pristine, clear (*dvang sang nge*) freshness in the state of bare presence (*hri ge rjen ne ba*). Resting in the innate state [is when] awareness tires somewhat and the body loosens. Expel the breath and relax the consciousness loosely (*shigs se*). Rest free of subject-object dualism. In that way, practice three ways of resting in equipoise. For a little enhancement, shake the body and

snap the two whips of shouting *hūṃ* and *phaṭ*. When you let go in the growing clarity, objects will arise as naturally empty and mind itself as empty awareness. Then the blissful experience of empty clarity will arise.

[ii.] Introducing the five symbols of lying down by blending meditative stability with sleep

With the intention of raising dreams in the night, focus the mind on the letter *a* and lie down. Lucid clarity and dreams of sleep will arise as illusions.

[iii.-iv.] Introducing the five symbols of going in subsequent attainment and also equal taste through the five symbols of moving

This has three parts. {320}

A) The symbol of essence not being touched by the intellect

Since the meditative experiences of resting in equipoise may still be intellectual, let that go and remain utterly settled in place. Then observe how appearances are inherently empty and consciousness is inherently pure. When both appearance and awareness have been inherently liberated, they are equalized.

B) The symbol of the ultimate unborn state

At that time, both concepts of what to abandon and the awareness of what to accomplish are not to be found. That is the natural unborn state.

C) The symbol of stainless nondistraction

[You are] free of intellect without losing even a single moment to looking outside of that experience and without even a speck of something to accomplish as the object of meditation. Like the course of a river, all the situations of subsequent attainment are integrated on the path.

c. Integrating the Symbols

The four daily activities and experiences of both equipoise and postmeditation attainment are inseparable. Test yourself with agreeable, disagreeable, or neutral objects, and take them into experience.

d. One Word Pointing to the Unborn

The guru points a finger to the sky and says, “Don’t be distracted; here comes the symbol!” The disciples remain precisely focused without any engagement with consciousness. “This is in itself mahāmudrā. Recognize nondistractedness and maintain just that.”

5. Wheel-Like Instructions

The eleven lineages of ḍākinī symbols and timeless awareness that descend from the yidam deities are collected in the wheel-like instructions. This has four parts.

a. Extending Like an Arrow

On a comfortable seat, cross your legs in vajra position and straighten your waist. Turn your eyes upward and shoot consciousness into space. Awareness is extended like an arrow—far away and cut off. Settle without support.

b. Falling Like Lightning

When thoughts stir from that [state], let your eyes fall down. Awareness [turns] inward at the navel and you recognize the unborn purity. Settle in equipoise in that. {321}

c. Spinning Like a Wheel

When that causes drowsiness, energize your awareness. Spin around as vast as the sky, shrink down to the size of a sesame seed, extend upward, and extend downward, fiercely spinning like a wheel.

d. Resting Like a Candle

Intensifying in that way reveals the radiance of awareness¹³ and you abide serenely in freshness, resting like a candle unmoved by the wind. Moreover, do not let consciousness stray to the past or wander into the future. Settle in the present awareness of this very instant of pristine brilliance in its mere essence with the sudden sharp edge of clarity (*yer gyis gsal ngar*). That makes [awareness] workable. At that time you [gain] insight into the root, clear visualization, and swift acuity; [your attention] goes where sent, stays where put, arrives when needed, gets to the vital point, is serviceable, masters awareness, and has control over mind.¹⁴ When the most excellent timeless awareness is achieved, the four kāyas and five awarenesses will be spontaneously present, as is taught.

C. Concluding Practices

Supplementary instructions on the intermediate state and the general results of activity.

1. Supplementary Instructions on the Intermediate State

Appearances are the intermediate state of illusion, and through your practicing accordingly, the signs will arise in the intermediate state of conditioned dreaming. Once that arises, you train the energy (*rtsal 'byong*) in the painful intermediate state of dying. When that develops, liberation from the deluded intermediate state of existence is certain.

The manner of liberation is this: The obscuration of afflictive emotion is purified by the experience of meditative equipoise in something, and the deluded clinging to reality is expended. Through that vital point, the three realms are transcended. Cognitive obscuration is purified by the experience of postmeditation attainment, and mere appearances no longer cause delusion. Through that vital point, you transcend the ten stages and unborn dharmakāya is actualized.¹⁵

2. General Results of Activity

a. Supportive Conduct

You should apply the three levels of vows to conduct at the appropriate times. {322} In the trainings of individual liberation, harming others is the basis of what to abandon. In the vows of the bodhisattva, the six perfections and the four attractive qualities are what is to be engaged in for the sake of others. In the vows of Mantra, one trains in regarding the guru as the actual Buddha while all attachment to impure appearance is transformed into bounteous purity.

b. Proximate and Ultimate Results

The proximate result will be the equal taste of concepts of rejection or acceptance, overcoming male and female spirits, controlling the four categories of disease, and the inability of concepts about characteristics to do any harm whatsoever other than assist in the birth of timeless awareness.

Ultimately, you will attain the dharmakāya for your own sake and for others' sake the two form kāyas with the effortless, spontaneous ability to achieve the benefit of migrators.

From the Pacification guidebook *Distilled Elixir*, this was the chapter on the Three Lamps guides¹⁶ from the first transmission, explained exactly according to the ancient root texts adorned by the oral directions. May it flourish.

MIDDLE TRANSMISSION

om svasti

There are three traditions in the Middle Transmission: Ma, So, and Kam.¹⁷

The Ma System

The guides of what is renowned as the instructions of the aural lineage of Ma's mahāmudrā consist of the guru lineage and the instructions that came from it.

I. Succession

Vajradhara, Mañjushrī Lion of Speech, Indian Lord Dampa, Magom Chökyi Sherap, Mongol Dode Drak, adept Gyalwa Tene, Rok Sherap Ö, Zhikpo Nyima Senge, and then from omniscient Sönam Pal it is like the first transmission.

II. Instructions

The instructions that arose from that succession have two parts: the preliminaries and the main practice.

A. Preliminaries

Once the ground is laid to accept the path of freedom through the methods of mentally reversing [attraction to] cyclic existence, the foundation stones are the meditations on refuge, awakening mind, accumulation, and purification [that are found in] the appropriate guides. In particular, during the practice of guru yoga, recite the supplication: “*namo guru. In the mansion of Akanishṭha Dharmadhātu....*”¹⁸

B. Main Practice

This has two parts: {323} sixteen practical guides (*lag khrid*) based on the meaning lineage introduce [awareness], and sixteen important vital points based on the word lineage cut off misconceptions.

1. Sixteen Practical Guides Based on the Meaning Lineage

This has five parts: (1) recognizing timeless awareness of one’s own awareness through four intensifying instructions; (2) entering the straight path through four session instructions; (3) enhancement through four energy trainings; (4) recognizing mahāmudrā through two placements; and (5) ascertaining nonmeditation through two breakthroughs.

a. Recognizing Timeless Awareness of One's Own Awareness through Four Intensifying Instructions

This has four parts: Intensification with attributes, without attributes, utterly without attributes, and breakthrough to integrate in space.

i. With Attributes (1)

Of body, speech, and mind, to intensify the body, place the legs in vajra position, hands in equipoise, backbone straight, neck bent, tongue touching the palate, and lips and teeth placed naturally. With these seven points, focus the mind inwardly. To intensify the speech, press down the upper wind, pull up the lower wind, and cut off all movement of speech. To intensify the mind, employ a poised body and mind. Say [*phat*]¹⁹ and consciousness suddenly arises from basic ground. Stare directly ahead without blinking the eyes. Whatever the mind fixates on, settle by training in that. Further, of the two kinds of visualization supports—outer and inner—the outer one is when, at the time of being a disciple, you intensify with the individual guru or master as a support. When integrating on the path, you can intensify with any suitable visualization support. Inwardly, focus on visualizing a vital drop the size of a mustard seed in the heart at the border of white and black and intensify. Furthermore, in letting go of (*shigs kyis bshig*) the growth of mental fixation, the antidote of intellectual meditative stability in meditation disappears (*zhig pa*). That introduces mahāmudrā—naked awareness free of intellect. Through that, ordinary people will cut through clinging to real things, and shrāvakas and pratyekabuddhas will cut through fixation on ultimate reality.

ii. Without Attributes (2)

Intensify body, speech, and mind without [the use of] attributes. {324} Intensify the body through the four dharmas of Nāropa: gather the four continents, join the ocean to Supreme Mountain, put the tongue-banner in the curve, and take flight with the pair of vulture [wings]. To intensify speech, pull up the lower wind, press down the upper wind, and completely arrest the movement [of thought]. To intensify mind, tighten concentration, stand up suddenly, adjust wakefulness (*hrig gis grigs*), and settle with confidence. Furthermore, focus your awareness about a bow's length up in the empty space and hold the mind. Let go in the growing clarity,²⁰ generating certitude and recognition. This cuts through the fixation on mere reflexive awareness of the chittamātrins.

iii. Utterly without Attributes (3)

This also has three parts. To intensify the body, utilize the crossed-stove yogic posture.²¹ Cross the legs at the calves, pressing on the heart channels; hook the thumbs of the two fists under the armpits, pressing on the heart “*aso*” [channels]; and press the major channels of the two thighs with the two elbows. With this body posture of the crossed stove, the four major channel openings that exist outside and inside cut off the circulation pathways of thoughts and vital winds.

To intensify speech, draw up the lower vital wind, press down the upper vital wind, and inhale through the right nostril. The vital wind mounts the horse of saliva and is swallowed. The movement [of thoughts] is completely severed. This is the vital point of casting down the stone weight.²²

To intensify mind, tighten up concentration of both body and mind and say *phaṭ* so that awareness suddenly arises directly from basic ground. Set the yogic gaze with unmoving eyeballs. Settle in confidence without any particular object of awareness's focus. Let go in the growing clarity. Certitude is produced and recognition occurs. That cuts through the fixation and attachment to the mere emptiness of the madhyamikas.

iv. Breakthrough to Integrate in Space (4)

To intensify, sit in whatever way is physically comfortable where you are not facing in the direction of wind and sunrays. This is the introduction of ground, path, and results. {325} Of the two kinds of ground—conditioned and unconditioned space—here it is referring to unconditioned space. Since the ground is unconditioned, you will not find it by seeking all over for it. The ground of mind has become unsupported. Thus you realize that mind itself is beyond identification.

As for awareness on the path, that very seeker's awareness is severed at the roots, so you see that there is nothing at all that is established. When you look at "such-and-such," it is not seen. When you search, it is not found. That is realization without identification.

The result is the inseparability of awareness and space. Cast that unsupported awareness far into groundless space by *phaṭ* and blend in the space of nonduality. Indivisible by dividing, inseparable by separating—since you cannot make a support in groundless space, don't look for support in space, which has no awareness. Through the integration of nondual space on the path, the nonmeditating consciousness of all phenomena arises without support, like the center of space: unimaginable, unconditioned, naturally occurring timeless awareness.

There is no meditation or nonmeditation, no formal sitting or postmeditation, no engagement or nonengagement, no happiness or sadness, no negation or affirmation, no acceptance or rejection, no training enhancement, no experience and realization, no session intensification,²³ no awakening mind and scattered teachings. Since everything is included in that, all the assertions and designations of doctrinal systems do not exist. In that case, since all phenomena are absent, you don't even know what to practice. An individual's contrivances perish and recollections of beliefs are scattered. Now, there is no concern about Buddha. There is nothing at all to practice. Even in the face of wandering off into ordinary distractions, there is no need to effect forceful techniques. Find the root with a mere recollection.

To break through in this life, at death, or in the intermediate state [means] to not take a body again. {326} At this point there are no concerns over cyclic existence and no hopes or fears regarding buddhahood. This realization of no desire for anything at all includes in one main point all [teachings on] awakening mind, expositions (*stong thun*),²⁴ scattered teachings (*kha 'thor*), and unpredictable teachings (*khar 'phog*). One hundred flavors are purged with one purging. One hundred birds are scattered by one pebble. The knowledge that [everything] is thus contained in a single root is taught as the fatherlike son, the lord-like subject, the seedlike sprout, and the later path that was traveled before.

In such introductions [to pure awareness], the individuals to be introduced that have healthy organic bodies [should be] encouraged by the vital point of vigorous energy training. Involve them in a strict [regimen] of energy training and intensification. For those with declining bodies, encourage them with the vital point of the natural abiding nature. Introduce them through gentle brilliance based on

the generation of the awakening mind. For those with agitated thoughts, contain them in a single frame of reference. Abandon many different introductions and tame them with a single one. For the dull and stupid, generate a single certainty. Introduce them with few words without elaborate explanation. Those with the wisdom of study and contemplation find various paths effective, so introduce them based on the words they know. Enter the lay meditators in the efficacy based on what they have been accustomed to previously. Introduce them after they let go of antidotes. For great sinners who show no connection to mental perspectives, introduce bare awareness that is not sullied by virtuous or negative action. Through the intensification of all of those [types], there will be what's called the recognition of the timeless awareness of one's own awareness. It is the vital point of taming the wild stallion, reining in the wild mind, relaxing after tightened concentration, and propelling after filling up.²⁵

b. Entering the Straight Path of Absorption through Sessions

i. Guidance in Long Sessions to Grasp the Root of Equipoise (5)

The signs of having mastered [equipoise] are the ability to control the senses, a clear radiant countenance, {327} and whether the clothes flutter.²⁶ Since those are [signs of] proficiency in the vital point of resting in equipoise, guide [practitioners] in long sessions and introduce [pure awareness].

ii. Guidance in Short Sessions for Those Who Do Not Grasp the Root (6)

[Until] those three signs arise, do not move. If the left nostril does not control meditative equipoise,²⁷ such that even after letting go [the practitioner] does not see, then divide [practice] into short sessions and guide them in intense concentration with rapid relaxation.

iii. Carrying Over in Partial Sessions during Daily Activities (7)

During all [activities of] going, moving, resting, and sitting, remember the root experience and maintain it. Say *phaṭ* and intensify in parts. Afterward, continue without support while going about daily activities.

iv. Carrying Sessions Continuously after Energy Training (8)

When the channels are trained, the antidotes vanished, and meditative equipoise blended [with postmeditation], you do not need to enter sessions for intensification and energy training; you will remain in uncontrived, natural experience continuously. There is nothing to do other than merely maintaining with mindfulness. In case you become distracted, you do not need to intensify with techniques; just a moment of recollection and you will find the root. In that way, if it is time to start a session, let go of the growing clarity, sever delight in the growing excellence, blend the growing effort with activities, do not prolong resting [in meditation], and carry on practice at intervals. Maintain without support in postmeditation.

c. Enhancement through Four Energy Trainings

i. Upper Energy Training (9)

Shoot your awareness into the form and formless realms and train the energy. Vividly imagine all of the divine abodes and intensify. Afterward, let go of the antidote.²⁸ This way you will have no attachment to the happiness of higher realms. All the gods' enjoyments will arise naturally concept-free.

ii. Lower Energy Training (10)

When you imagine the three bad destinations, awareness will be disturbed and you train the energy. Afterward, let go of the antidote. Through that, you will realize that the sufferings of the bad destinations are naturally concept-free and you will not be intimidated. {328}

iii. Training Energy of Awareness in Four Cardinal and Eight Intermediate Directions (11)

Let awareness run to various objects without resting for even a moment. Afterward, let go of the antidote. Through that, experiences of unimaginably [many] characteristics will arise, and all appearing objects will be realized to be concept-free.

iv. Energy Training in Bare Awareness (12)

Without focusing awareness anywhere, disrupt without an object. This puts in motion a nonreferential state. If you do not grasp the root even through that, there are four [ways] to cut through the blockage. "Clenched teeth" (*so gsug pa*) is to intensify for a moment in the empty space. Then "turning face" (*gdong bzlogs pa*) is to intensely disrupt without focusing anywhere. Then "throwing the source" (*byung sa gdab pa*) is to stretch awareness to the far reaches of space. Within that state, "transcending mental

entrapment” (*blo go ra nas bda’ ba*) is to settle by letting go. Through those, you will suddenly penetrate the vital wind of mahāmudrā and realize the meaning of the bare native state.

All of this has concerned energy training during meditative equipoise. For energy training in postmeditation attainment, there is ground, path, and result. “The ground with power” (*gzhi ngar dang bcas pa*) is that awareness, at all times and places, possesses ferocity, possesses radiance, and is passionately awake. “The path with energy” (*lam rtsal dang bcas pa*) is never to lose that power of awareness whether going, staying, sleeping, or waking. “Balancing and disrupting awareness” (*rig pa g.yer zhing dkrug pa*) is like silk blowing in the wind. “The result with the sharp power of compassion blessing” (*’bras bu byin rlabs thugs rje rno ngar dang bcas pa*) is sharp weapon-like visualization that liberates in its own ground everything that it turns upon—whether sickness, evil spirits, afflictive emotion, or discursive thought. It all arises magnificently as natural freedom from conceptual elaboration. Once taken onto the path, [everything] arises as an ally.

d. Resting in Place and e. Breaking Through

These two parts—resting in place (*sor bzhaḡ*) and breaking through (*la bzla*), the fifth part {329}—have four teachings in common.

i. Entering the Place of Control (13)

It is very important to gain control through intensification in meditative equipoise. If you don’t have control, even if you let go later, it will be unclear. In the event that intensification does not control the awareness, energy training will control it. Even after it is controlled, train the

energy in order to enhance the experience. Taming the wild mind through that kind of intensification and energy training is said to be like propelling after filling up or relaxing tightness after concentration.

ii. Letting Go in the Place of Letting Go (14)

This is to effortlessly let go in the growing blaze from intensification and energy training. If you are attached to the equipoise antidote, then the meditational experiences will bind you and you won't see the natural disposition. Therefore, let go of the physical effort of yogic exercise, let go of the verbal effort of saying *phaṭ*, and relax mental effort by relaxing. In effortlessly letting go, rest without support free of intellect.

iii. Recognizing (15)

This is the recognition in the aftermath of letting go of the antidote. Through this, all the subsequent intensification and energy training are introduced. Furthermore, in the aftermath of effortlessly letting go of the meditative stability antidote—the meditation mind—past consciousness is blocked, future does not arise, and awareness awakens in the present moment. Relaxed, bare natural radiance—this is it, they say. Moreover, the essence is pure awareness, the nature is clarity, and the defining characteristic is freedom from intellect—bare and resting in nakedness. Once the movement [of thought] is stopped, there is no aspect to mind. Unconditioned awareness is like the center of the sky. That nonmeditation free of mental movement is recognition.

Again, at this point, you need to identify stains, aspects, and roots: “Stains” [or pollutants] (*dri ma*) are the bad thoughts [or] minds of sentient beings. {330} They are severed through energy training. Whatever thoughts arise

are intensified. “Aspects” (*rnam pa*) refers to attachment to the good thoughts and experiences, such that their emptiness is unbearable, that [can arise] after intensifying and energy training. Instead, say *phaṭ* and let go of even the antidote, using the instructions on letting go, thus resting free of intellect. “Roots” (*rtsa ba*) means that, whatever the view, meditation, and experience, you say *phaṭ* and rest without support in bare awareness. Through that, the root or natural disposition (*gshis*) or manner of being (*yin lugs*) is recognized.

iv. Breaking Through (16)

The previously taught intensification of integrating space on the path is introduced here. There are three parts to breakthrough: Breakthrough in letting go is to break through meditative experience. Let go of all conceptual experience and rest. Breakthrough by instructions is the integration of space on the path, and the introduction into that. Breakthrough by conceptual thought is that once there is the realization of something like the meaning of the root, with no other realization, there is no [longer] a buddhahood above to achieve nor a place of cyclic existence below into which to fall. Throw out distinctions of acting for the sake of a mind-made dharma, destroy beliefs, scatter mindfulness, free the root, and collapse the antidote. Since there are no elaborations in the basic ground where phenomena and conceptual mind are exhausted, there is no root. Free of referencing a root, there is no meditation. Ultimately, free of aspect, there is no experience. Since there is no delusion, being liberated in its own ground, there is no postmeditation attainment. Open, stateless, free of intellect—the realization of interdependence.

These instructions that introduce with this kind of language are not introduced in postmeditation without first

the taming in equipoise. Do not apply them to the path without training the energy. Do not part from the guru without entering into sessions. Do not sever enthusiasm for guidance until there is recognition. There will be no breakthrough until a measure of realization is born. Do not rely on letters until experience is complete. Do not explain the source texts while giving guidance. Without acting as a master, do not give the full measure of instructions. Thus it is said. {331}

All of these concern the introduction by the sixteen practical guides based on the meaning lineage. That instruction is now finished.

2. Sixteen Vital Points Based on the Word Lineage That Cut Off Misconceptions

This has five subjects: (1) integrating mind on the path through the integration of awakening mind; (2) laying the ground with the expositions; (3) grasping the discourses through the meaning of the scattered oral teachings; (4) ascertaining through the unpredictable teachings; and (5) in the end, transcending both finality and expansion.

a. Integrating Mind on the Path through the Integration of Awakening Mind

- i. Knowledge of the viewed object: Look at both deluded and nondeluded. (1)
- ii. Knowledge of how to view: Look suddenly directly upon those two. (2)
- iii. Knowledge of the extent of seeing: See the view with four defining characteristics. (3)
- iv. Knowledge of the examples and benefits: An example is the gem like the water's radiance. The benefit is liberation

in the total purity of illusion. (4)

b. Laying the Ground with the Expositions

- i. How existence exists (*yod*): The innate state of mind itself exists all-pervasively. (5)
- ii. The way of being (*yin*): Since nothing at all exists, there is nothing to assert. (6)
- iii. How appearance appears: Realization or lack of realization creates the appearances of both samsara and nirvana. (7)
- iv. How realization is realized: Realize without accepting or rejecting samsara and nirvana. (8)

c. Grasping the Discourses through the Meaning of the Scattered Teachings

- i. Groundless object of knowing: Natural disposition remains without ground, free of extremes. (9)
- ii. Unsupported essence: The aftermath of introduction of intensification and energy training is unsupported and free of intellect. (10)
- iii. Unchanging meditative experience: In the ensuing knowledge of seeing buddha mind, meditative experience will not change. (11)
- iv. Self-liberated characteristics: Any ordinary thoughts about arising appearances are self-liberated. (12)

d. Ascertaining through Unpredictable Teachings

- i. One's mind without beginning or end: There is no recognition of mind itself. (13)
- ii. Meeting²⁹ constant conceptual thought: Encountering appearances, ordinary thoughts³⁰ arise without order. (14)

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iii. Unpredictable instructions: Intensify directly upon whatever concepts arise. (15)

iv. The practice of changing [and] collapsing (*'phos 'gyel*): All conceptual thought enters phenomena's nature. (16)

e. Transcending Both Finality and Expansion

There are no accounts of anything other than what is included in these scattered [teachings].

This is a rough draft resembling the writings of the great sugata Rok³¹ about the vital points of the word lineage in Ma's practical guide. May it flourish.

The Second of the Middle Transmission: Instructions on the Naked Perception of Awareness [The So System]

om svāsti The second of the middle transmission, the instructions on the naked perception of awareness of the So system,³² has two parts: the succession of the lineage gurus and the instructions that came from them.

I. Succession

Mañjushrī Lion of Speech, Bīrwapa, Āryadeva, Venerable Dampa Sangye, So Gendun Bar, Shami Mönlam Bar, Trulzhik Metön. Alternatively, after Shami comes Chupa Dartsön, then from both Chupa Tsönseng and Metön to Rok Sherap Ö. Thereafter, the All-Knowing Dharma Lord [Sönam Pal], and so forth as in the first transmission, through to Khyapdak Paljor Puntsok, who passed it on to [Tashi Zangpo and] the lord Lodrö Tenpa, from whom I received it. Again, according to the system of incarnate

beings, the transmission passed from Shami Mönlam Bar to Chetön Shertsul,³³ Bari Gomchen, Trangkha Jotsun,³⁴ Jungne Yeshe of Nyangpo, Sangye Gompa, Jangchup Dorje, Gyadrakpa Yeshe Zhönnu, Kyechok Samten Pal, from those two to Mache Tenpai Gyaltsen, and from him to omniscient Jangchup Zangpo, then until Gyagom Dorje Denpa it is the same.

II. Instructions

This has three parts: the preliminaries, the main practice, and the concluding practices.

A. Preliminaries

This has four parts: accumulating merit and going for refuge; [contemplating] impermanence and arousing the mind of awakening; {333} guru yoga; and meditating on the yidam deity.

1. Accumulating Merit and Going for Refuge

Imagine in the sky in front of you a wish-granting verdant tree with abundant branches, leaves, flowers, and fruit. In its center on a lotus-sun-moon seat upon a lion throne is the root guru inseparable from Venerable Indian Dampa. He is naked except for bone ornaments and holds a vajra and bell. He is radiantly majestic with a smiling countenance. Mañjushrī, Lion of Speech, and Vajradhara are above his head. To Dampa's right is Bīrwapa, to his left Āryadeva, in front Nāgārjuna, and in back Sukhasiddhī. The lineage gurus are all around. The buddhas of the ten directions, yidam gurus, and the holy dharma represented by stacked volumes [are also present]. In front of that are the noble ones: bodhisattvas, shrāvakas, and pratyekabuddhas.

Dākinīs and dharma-protector awareness beings gather like dense clouds. In their presence, you and others—all sentient beings—are situated according to their roles. Gather the actual and mentally emanated outer, inner, and secret offerings and all things private and public. In particular, think of your body, possessions, and all roots of virtue from the three times. Imagine sincerely offering all of this while reciting whatever words of offering are appropriate. After offering the special mandala, in the presence of that field of accumulation and with the total entrustment of thinking, “You know whatever I do,” imagine that you and all sentient beings recite the outer, inner, and secret refuge prayers with one voice.

All sentient beings, my mothers, equal to the reaches of space, from today until the heart of awakening, go for refuge in the triad of gurus, yidams, and dākinīs. We go for refuge in the triad of Buddha, dharma, and sangha. We go for refuge in the triad of view, meditation, and conduct.

Say that with earnest effort to incorporate it into your mind. {334} Finally, limitless light rays arise from the three places of the objects of refuge and dissolve into your three places. Physical, verbal, and mental negativities and obscurations are purified. The three vajras of those refuge objects and your own three doors [of body, speech, and mind] become inseparable. Rest in the equipoise of that state.

2. Contemplating Impermanence and Arousing the Awakening Mind

Lord Dampa said,

When you think about death and impermanence, you [realize] that you don't need anything at all. When you think about the suffering of cyclic existence, you don't need anything whatsoever. When you think about the delusion of sentient beings, radical compassion is born.³⁵

Think about that. How is it that although I have obtained this precious human body that is difficult to find, being born does not transcend death? Since no one's life has been spared to remain, death is certain. Furthermore, there are many conditions that cause death but very few nurturing conditions, so death comes swiftly. Since the time of death is uncertain, if I should die tonight, what could I do? There is no assurance of immortality. After death, wherever I am born in higher or lower cyclic existences due to the power of karmic actions, there is no happiness. Therefore, it is said that if [the thought of] death and impermanence arises at the beginning, it creates the cause for entering into the dharma. If it is remembered in the middle, it cracks the whip of diligence. If it is remembered in the end, then recollection of impermanence and the understanding of the nature of phenomena occur together. Thus, if you genuinely recall death and impermanence, uncontrived compassion for sentient beings will arise. "All of these sentient beings throughout space have been my mothers and fathers innumerable times without measure and have shown me only kindness. But since they do not contemplate death, they go about their current lives of trivialities and forget about dharma. This is so sad. I myself must extricate them from suffering and the causes of suffering and establish them in happiness and the causes of happiness. For that purpose, I will strive in the practice of virtue." Thinking that, {335} say this and think about the meaning:

All mother sentient beings equal to space must attain the state of perfect buddhahood. Therefore I will meditate on the meaning of stainless awareness.

3. Guru Yoga

Lord Dampa said,

Get supplications through devotion. Blessings must arise as natural blazing.³⁶

And:

If the blessings are controlled through devotion, the mindstream will be naturally liberated.³⁷

And:

Seeing the guru as Buddha and receiving blessings are simultaneous.³⁸

Above your head in the space directly in front, imagine a lion throne with a lotus-sun-moon seat. On that sits your root guru as [Dampa] himself. Bone ornaments adorn his naked body, and his two hands cross a vajra and bell at his heart. His body is brilliantly radiant and expansive, with a smiling face. Meditate that blessings are effortlessly bestowed from within the totally nonconceptual state of the lucid clarity of his Mind. Then light rays radiate from his heart and invoke all lineage gurus, buddhas, bodhisattvas, yidam deities, noble shrāvakas and pratyekabuddhas, dākinīs, and dharma protectors. They all dissolve into him. Meditate that he is the confluence of all sources of refuge.

With yourself in the lead, imagine all sentient beings supplicating with respectful body, speech, and mind, thinking, “You know whatever I do.” Recite as much as

possible: “We supplicate the kind root guru. Please bless us to realize stainless awareness.” If you like, recite the lineage supplication beginning with “*namo guru*, In the excellent place of the lion-like cliff....”

In the end, infinite light radiates from the root guru’s three places and strikes your own three places. Think that all negativities are purified, the four empowerments are received, and the blessings of the guru’s Body, Speech, and Mind {336} enter. After the guru dissolves into you, rest in a natural fashion in equipoise in a state free of intellect and without fixation.

4. Meditating on the Yidam Deity

Dampa said,

The elixir of blessings will not develop in a recipient whose mindstream is not matured, so first refine their mindstream. This is the instruction of Ḍombipa.³⁹

And:

The perfection of the two accumulations in the mindstream and the attainment of the resulting three kāyas occur at the same time.

The gate of entry is the conferral of the torma empowerment. Then, visualize that from within emptiness you manifest on a lotus-moon seat as four-armed white Avalokiteshvara. All invoked yidams dissolve into that. Meditate that through the empowerment conferral, the lord of the family, Amitābha, inseparable from the root guru, rests on your head. The clarity of aspect and steadfast pride [of being the deity] perfect the accumulation of merit. Recollection of the purity seals the deity’s appearance as intrinsically nonexistent, like a reflection in a mirror.

Meditating in that clarity-emptiness perfects the accumulation of timeless awareness. Rest in equipoise in the state of knowing the unity [of those two perfections].

B. Main Practice

This has three vital points: (1) the base: the vital point of the body; (2) holding: the vital point of the winds; and (3) settling: the vital point of the mind.

1. The Base: The Vital Point of the Body

Dampa said,

If you want experiences to occur, set up the auspicious connections with the body.⁴⁰

The vital point of the body is to hold it immobile through the seven positions of Vairochana. It states in the *Symbol Tantra*:

The technique of the sevenfold posture causes energy-mind to enter the abode.⁴¹

The first yogic gaze is downward. Then learn to raise it higher and higher. This lessens obstructions and increases qualities. But until mind is grasped, the gentle downward gaze of the shrāvaka's eyes will hold the mind. Once it is grasped, relax into freshness with the yogic gaze of the bodhisattva. If you are attached to experiences, the yogic gaze of the fierce ones that moves to the ten directions will introduce [pure awareness] in the subsequent cognition. {337}

2. Holding: The Vital Point of the Winds

Dampa said,

Pressing up the five main winds
makes the five subsidiary winds workable
[and leads to] realization of many manifestations of
interdependence.

This is the instruction of Karmavajra.⁴²

Thus the ten winds are brought under control through
exhaling, inhaling, holding, [and then] resting in freshness.

3. Settling: The Vital Point of the Mind

A person of superior capability settles in a state of great, open pervasiveness. A person of average capability settles in the direct encounter of naked perception. A person of lesser capability settles by controlling through various techniques of taming.

a. Superior Capability

The vital point of the body is the base. Mind relaxes within. That is, without any mental engagement whatsoever, fresh and natural, settle in your original state with no contrivance. Dampa said,

Rest free and uncontrived. If you contrive, it's like
dismounting a stallion to ride an ass.

When discursive thoughts arise, you look at them. Don't look! Don't follow after them. Rest uncontrived in your original state. Effortlessly let go in the growing clarity and settle in your own fashion.

b. Average Capability

From [Mañjushrī] Lion of Speech's teaching to Dampa:

Look further at whatever arises. Settle spontaneously upon the immediacy of what is. When you get it, let it go and discard it. Train energetically in that very thing. Apply it directly to whatever occurs.

This has two parts.

i. Practicing with Whatever External Appearance Arises

Without blocking your sense faculties, look nakedly at whatever objects of the six sense aggregates arise. You will see that they are without intrinsic existence. Settle discreetly in that.

Let go in the increase of clarity with *phaṭ* and then settle in the original ordinary state. The radiance will be unhindered by resting in this way. In that, there is the complete openness of the natural disposition in which nothing whatsoever exists. That realization of the inseparability of appearance and emptiness is said to be naturally occurring timeless awareness, so you should experience it continuously.

ii. Practicing with Whatever Internal Awareness Arises {338}

From Saraha's teaching to Dampa:

Mind itself arises as a reflection in a mirror;
since it is conditionally arisen—hey!—it is in fact unborn.

No matter what conceptual thought arises in the mind, look directly at whatever essence it has. Through your observation, the coarse concepts and so forth will arise as

form-emptiness and sound-emptiness. The subtle ones will become clearer in their innate radiance and emptiness. Settle unobtrusively in that. Practice in the same way with whatever happy or sad conditioned appearance occurs.

c. Lesser Capability

This is both with and without attributes, and the first has three parts.

i. With Attributes

This has three parts.

A) Awareness Like a Fire Drill Stick

Indrabhūti taught Dampa to introduce pure awareness in the naked perception of timeless awareness where appearance is like the drilling base and awareness is like the fire drill stick with a sharp point. Place something like sticks or pebbles in front of you as the attribute for visualization support. Bring the yogic gaze and awareness under control and focus them directly on that. Sharpen the awareness. When a dazzling brightness occurs to the senses, settle into wakefulness. Effortlessly let go in the growing clarity and settle in the original state. At night, imagine an orb of light in your heart within which is a realistic miniature form of your guru with a bright, radiant countenance expressing delight. Mentally focus on a blazing blue *hūṃ* in their heart and meditate as before.

B) Awareness Like a Firebrand

Vajraghaṇṭa taught Dampa to introduce pure awareness in the naked perception of timeless awareness when the

firebrand of awareness whirls by [practicing] the yogic gazes. Forcefully hold the fierce winds. Control the gaze. Focus the mind intensely on awareness, which is like a whirling fire wheel in the space in front of you. Effortlessly let go in the growing clarity and relax, settling into the natural state.

C) Awareness Like a Spear

Anāṅgavajra taught Dampa to introduce pure awareness in the naked perception of timeless awareness by focusing on spearing awareness at three [distances] of near, far, [and in-between] with the yogic gaze. {339} In the space in front of you, the nearby visualization support is two cubits away. The in-between one is a house-length away. The farther one is like the [distance to] a mountain peak. Make those the attributes. Controlling the gaze, focus awareness like striking with a spear. Effortlessly let go in the growing clarity with *phaṭ* and settle into the natural state.

ii. Without Attributes

This also has three parts.

A) Introducing Pure Awareness in the Naked Perception of Timeless Awareness by Gazing Above and Below

Prajñābhadrā's instruction is to imagine your own body in the form of the yidam with the torso clear and empty inside like an empty pail without legs. Control the gaze and extend awareness up and out through the cranial aperture, unobstructed up until the highest realm. Rest there. Let go in the growing clarity with *phaṭ* and settle into the natural state. Again, extend awareness down and out through the

lower orifice, sending it unobstructed until the golden foundation. Rest there. Let go in the growing clarity and settle into the natural state. Concerning that, Sunibhika said,

The vital point of the flight patterns of the bird of awareness is to alternately apply and discard the gazes

to guard the tranquility of nonthought.

This reverses attachment to ordinary reality.⁴³

B) Introducing Naked Perception Once Awareness Is Immutably Bound

Kaudālika's instruction is to invigorate awareness and then with the yogic gazes focus with unwavering awareness on the space in front. Let go in the growing clarity with *phaṭ* and rest. In that way meditate in short, frequent sessions.

C) Introducing Pure Awareness in the Naked Perception of Timeless Awareness by the Awareness Which Is Unborn Like Space, Like Shooting an Arrow with the Gaze of the Awareness-Being Mañjushrī and Drawing In Like a Bow

Bīrwapa's instruction is to use far-off gazes in the space in front and shoot the mind out like an arrow. Blend it with space, settling into that expansion. Let go in the growing clarity. {340} Look within [with] your yogic gaze, draw in the mind and relax right in that state, resting without artifice. In that way meditate by turns, sometimes during short but frequent sessions and sometimes meditating for few but long sessions.

When you practice like that according to your capability, reflexive awareness becomes free of the extremes of meditation and meditation object, and you are able to abide continuously in timeless awareness. When that occurs, recognize [pure awareness]. There are three methods for that introduction: introducing through forceful methods for those of superior capability, introducing through examples and words for the average, and introducing based upon persuasive words for those of lesser capability.

1) Superior Capability

Assume the basic vital physical positions, hold the winds, and uplift awareness, resting consciousness in its natural state. By thus resting, consciousness is fresh and unfabricated. That itself is what is called stainless awareness dharmakāya. Moreover, previously that unawareness (ignorance) now being aware is reflexive awareness unsullied by any dualistic fixation at all. That is the way of being of stainless mind. Abiding in its own aspect like that since forever, it is dharmakāya. As it says in the *Litany of the Names of Mañjushrī*, “Original Buddha is without cause.”⁴⁴ And from the *Meaning Tantra of Lion of Speech*:

When a fortunate one with the accumulations
meets a holy guru,
the guru introduces the defining characteristic;
and when [the disciple] meditates on awareness of
phenomena’s
nature,
without experiencing meditation, without experiencing
departure
from it,

without ever departing from the meaning of no meditation,
great timeless awareness is uninterrupted.
This is the meditative absorption of the supreme yoga,
the introduction of those of superior capability.⁴⁵

Dampa said,

To meditate on stainless awareness, don't grace intellectual meditation; it will become a disgrace.

2) Average Capability

a) Introduction Like Bubbles in Water

Although bubbles appear in water, they come from the water. While they remain, they abide as the essence of water. And when they dissolve too, they dissolve into the water. {341} Even when your own thoughts suddenly arise, they arise from the mind—clear, empty dharmakāya. When they abide, it is as the essence of clear, empty dharmakāya. When they cease, they cease within the clarity and emptiness of dharmakāya. Dampa said,

Past thoughts were liberated within unborn reality itself. Future thoughts will arise within unborn reality itself. Present thoughts abide within unborn reality itself.

And:

Asked, "What is the instruction of the naked perception of pure awareness?" he replied, "It is the spontaneous consciousness without recognition."

b) Introduction Like Flowers of Spring

For instance, after a nighttime rain, the morning sunlight strikes and the spring flowers burst out with radiant and clear colors. The brilliance of that indivisible radiance and clarity does not change into another color. Similarly, since awareness is in full force, it is clear and pristine. When you stay wide awake in that indivisible clarity and emptiness, which is the unchanging intrinsic nature [of awareness], it is dharmakāya. This is said to be the dawn of ordinary mind in meditation. It states in the *Meaning Tantra of the Lion of Speech*:

Such[ness] is the pristine in the native state. Suchness is clarity in the native state. Suchness is indivisibility in the native state. Suchness is unchanging from the native state. Ordinary mind is known naturally in meditation.

3) Lesser Capability: Introduction through Words

Present-moment consciousness is fresh, uncontrived, and free of extremes of eternalism or nihilism. That reflexive awareness itself is called stainless dharmakāya mahāmudrā. Lord Dampa said,

The previous thought ceases, and while the next one has not arisen there is no permanence. The present-moment consciousness is clear and awake, so it is free from the extreme of nihilism. That freedom from both eternalism and nihilism is exactly the perspective of the Buddha. {342}

Also, from the *Precepts of the Amazing Lineage*:

When you grasp the root in the object of a single introduction, it causes the unbiased perception of the

profound meaning.

Grasp the vital point by comprehending awareness's significance.⁴⁶

Thus, for the introduction for those of lesser capability, the present moment before your previous awareness ceases and the next one arises, the fresh, uncontrived, uncorrupted, intrinsic pure awareness is precisely the Buddha's perspective, called coemergent mahāmudrā dharmakāya. Dampa said to Sochung,

Stare fixedly at the space directly before your eyes. [Now] look at the very consciousness doing the looking. At that time, free of all conceptual thought, an experience arises of the nonexistence of the essence of anything. If that does not arise, then I have no vital instructions.

And:

The naked perception of suddenly arising consciousness dissipates the fog and the brilliance rises; this is the nature of phenomena.

Also, he said this:

Others make emptiness the path; we make pure awareness the path.

And:

Others make nonthought the path; we make thought the path.⁴⁷

C. Concluding Practices

This has two parts: assessing the degree of warmth (i.e., success) and clearing obstructions; and the enhancement and clinchers of esoteric instructions.

1. Assessing the Degree of Warmth and Clearing Obstructions

a. Assessing the Degree of Warmth

Even when [awareness] is introduced by the guru, if the certitude of recognition does not arise, it is a sign of spilling (*bo ba*). Even when a bit of certitude arises at first, if you don't know how to maintain it, it is a leak (*zags*). Even if you know how to practice but avoid maintaining it due to distraction, it is an overflow (*Items*). If you don't practice due to erroneous fixation while faults and qualities exist, it is a reversion (*log pa*). Recognize [these problems] and make an effort.

b. Clearing Obstructions

i. Dullness

Dullness (*bying ba*) is when awareness becomes dark and dense. To clear that up, there are methods for minor, medium, and major [occurrences]. For minor experiences, {343} look again and again to see what the essence is, and [continue] to practice. When medium dullness occurs, do various physical and verbal activities, such as shouting *phaṭ* and so forth. In the aftermath, meditate on recognition. For major dullness, meditation mind must be cleared up. Think,

Meditation—from today onward you leave us and go to the far side of a mile. If you come near in the future, I will cast you far away.

Whatever arises, totally settle directly in that itself. Doing that again and again produces clarity without fixation. Let go of that as well and maintain. Lord Dampa said,

Water that fiercely crashes into rocks is pristine.

A white-silver mirror when polished is clear.

The yogin who lets go of consciousness is fine.

ii. Agitation

A) Recognizing It

In general, though it takes on many aspects, agitation (*rgod pa*) is the proliferation of coarse discursive thought and the inability to settle. Proliferation (*'phro ba*) is the recollection of nothing and everything; subtle and various [kinds of] proliferation. Scattering (*'thor ba*) is when you are established in what is in fact meditation, but since consciousness is not under control, [thoughts] proliferate like fish in a copper vessel. Beyondness (*yas pa*) is like grains in a copper vessel since calm abiding is shallow. There is the proliferation of pride and arrogance regarding class and qualities and such, and the proliferation of idleness and hesitation from thinking, "Someone like me does not practice this dharma."

B) The Way to Clear Up Those Obstructions

Of course gradual recognition will clear up all [obstructions]. However, the distinctive vital points are to gain control through the yogic gazes on whatever object is appropriate, to relax the mind within, and to tighten the four upper and lower limbs. This clears away the first three [problems]. Beyondness is cleared away by controlling awareness without wavering from that very thing itself and

cutting the roots of those very [concepts of] class and quality. Observe what [attitudes] there are, [such as] that no one is better than oneself or the confident ability of the highest intellect. Then, thinking of others' qualities, rest in equipoise. Clear away idleness by supplicating the guru and invigorating awareness. {344}

2. Enhancement and Clinchers

a. Enhancement

If nothing happens despite clearing away obstructions and practicing in that way, introducing the three [aspects] of essence, nature, and characteristic will enhance it.

The essence is the stable clarity of reflexive awareness (*rang rig*). Clarity is compared to a bloomed flower, water free of turbidity, and dawn on the sixteenth lunar day. The stability is said to be like a tortoise put in a container—in thick calm abiding, it knows neither day or night; like bees stuck in something sticky—while conceptual thought is resolved, you are unable to move away from pristine purity;⁴⁸ and like stones thrown at soft clay—once you let go of outer and inner experiences, whatever you settle into, there you remain.

Very strong natural clarity is like the garuda soaring in the sky without fear of the precipices of the six kinds of beings and like the perfected skill of a lion unafraid of other approaches, awareness does not believe the deceit of circumstances. Experiences arise like long prayer flags moved by the wind.

Pristine clarity-emptiness of characteristics pervades everywhere without limits like the sky. Equipoise and postmeditation come uninterruptedly like a great river. The antidote is serviceable like reflections that can arise in a crystal even the size of a mustard seed.

In short, essence [applies to] resting in equipoise, nature to postmeditation attainment, and characteristics to the realization of their unity. Also, those of superior capability are liberated as soon as they attain realization through mere introduction. For the average, all appearances and thoughts arise as timeless awareness through mere recollection. Those of the least capability practice in multiple short sessions by means of the vital points of posture and yogic gazes. Through that, the lesser become average and the average become superior.

b. The [Eight] Clinchers of Esoteric Instructions⁴⁹ **{345}**

i. The clincher of esoteric instructions on the unchanging decisive view

When you are convinced that innate awareness is stainless dharmakāya, even a knowledgeable scholar cannot find a better tenet through intellectual research. Once you realize the meaning by meditating with this kind of trust and devotion, you will discover the certainty of trust.

ii. The clincher of esoteric instruction on fast-acting, unswerving meditation

When all appearance and thought on the path of recollecting practice arise as timeless awareness and you meditate on that very thing, you will attain the result in a single lifetime. It is that fast. And since it is the only path traversed by all buddhas of the three times, it does not swerve into another one.

iii. The clincher of actualizing the stable ultimate result

When you have been introduced to your own awareness as stainless dharmakāya and with that trust you practice until the end, there is no need to seek buddhahood elsewhere. It is yourself that has been actualized.

iv. The clincher of equalizing the elements [and] reversing attitudes toward situations

If, while maintaining the stainlessness of whatever arises, the earth aspect is greater, equalize it with wind, and so forth. This is to equalize the elements. Similarly, give up preferences for all places, enjoyments, activities, food, friends, and meditative absorptions.

v. The clincher of attaining the degree of warmth like a skilled doctor

As a beginner, you meditate in many short sessions and, when accustomed, blend with daily life. Once matured, you can maintain indefinitely regarding all places, friends, and daily life. That is, all outer and inner phenomena are perceived [as if through] the eyes of a Chinese mask. By practicing directly upon everything that arises—whether outer, inner, secret, sickness, happiness, suffering—the river-like flow of your own stainless awareness purifies the stains of the two obscurations' habitual patterns.

vi. The clincher of ultimate experiential realization that is like arriving at the island of gold {346}

Just as it is impossible to find ordinary stones on the island of gold, the yogin with developed dynamic energy of experiential realization experiences all appearance and

thought as the unborn nature of phenomena. Even if [such a one] searched for conceptual thought, it would not be found in the ultimate nature of phenomena.

vii. The clincher that is like the precious gem that produces all needs and desires

There is no need to mention that the yogin who practices in that way gets food, wealth, necessities, and whatever else is desired. [More important,] once the stains of karma and obscurations are removed, he or she rapidly gains common and supreme spiritual powers and the spontaneous production of the two benefits through enlightened activity of the unity of the two kāyas.

viii. The clincher of joyous practice at the time of death

At the time of dying, any attachment to friends, wealth, and so forth is bondage. So after I die, who cares about what will be others' wealth? Even if one is attached to relatives and wealth, karma has been expended and the force of aspiration finished, so the power of momentary support is nil. Therefore, with the attitude of "What does it matter?" vigorously cut through all clinging and attachment. Like the example of "following your own lead from among a hundred leads," apply the three efforts [of body, speech, and mind]. Maintain without distraction. When you have gained an understanding of the signs of death, watch for them and practice with them constantly. Give up attachment to the body and meditate on the yidam. Rely on constant recognition of whatever arises in the mind. If intimidated, be encouraged by [knowing that] there is nothing to die in empty pure awareness, and that whatever arises is stainless dharmakāya. Now, with the support of this kind of profound

esoteric instruction, death is enlightenment in the lucid clarity of dharmakāya. Bolster yourself with that joyous thought. Don't give in to the dull darkness. If fear and anxiety occur, [remember] the saying "This concept called death will be the guide to the celestial realm." {347} For the benefit of all sentient beings and without the fetters of personal desire, offer your body and all possessions to the guru and Jewels, yidams, ḍākinīs, and dharma protectors. Meditate on the guru above your head. Imagine yourself as the yidam and supplicate intensely:

For the sake of all sentient beings, please bless me to attain the lucid clarity of dharmakāya at the time of death. Bless me to attain the saṃbhogakāya once the deluded appearances of the impure intermediate stage arise as the pure saṃbhogakāya. Bless me to knowingly take birth as nirmāṇakāya and then to attain buddhahood, the three kāyas inseparable.

Then generate the awakening mind, thinking:

By the power of my supplicating the guru and Jewels and practicing the profound instructions, and in connection with that, [whether] at the time of death or in the intermediate stage or taking birth as nirmāṇakāya for the benefit of beings, I will accomplish enormous benefit for others.

Practice undistracted without chasing after any deluded appearances whatsoever. Practicing in that way turns your previous strong intentions and recognitions into an escort. The lucid clarity of the cessation of the natural eighty concepts will be your herald. Like a meeting with someone you used to know, mother and child lucid clarity will meet with no doubts. There is no higher realization than that. Consider this and think with great joy that now it is upon

you. Come to recognition through the sequence of death signs, dissolution signs, and lucid clarity, and maintain without contrivance in that very state. This is called the transference of lucid clarity or the transference of the excellent guru, and it is most sublime.

c. Results: The Manner of Liberation Resulting from Such Practice

Those of superior capability attain buddhahood in this life. The darkness will become more and more illuminated without interruption, like the dawn of the sixteenth lunar day, and buddhahood will be attained. {348} Those of average capability attain enlightenment in the intermediate state. They attain buddhahood without the interruption of taking another birth, as when a waterwheel is installed in water, the water flows without interruption onto the fields. Those of lesser capability get enlightened after taking birth. With steadfast confidence in the introduction [to pure awareness] and by extending that through familiarity, they consciously take birth with awakening mind and create benefit for sentient beings, in that way attaining buddhahood. Therefore, whether in this life or at death or in the intermediate state or after birth, it is impossible not to attain buddhahood. It is crucial to be diligent in practice with confidence in these especially exalted instructions.

[Colophon]

The guidebook on the naked perception of awareness in the So [tradition] has taken the text of Palden Sönam of Dingri as a basis, with good aspects lifted from the notes of Khyapdak Paljor Puntsok to make the rough draft. May it increase and flourish.⁵⁰

The Third of the Middle Transmission: the Kam System Guide to the Essential Meaning of the Perfection of Wisdom⁵¹

om svasti

Of the three systems in the middle transmission, this is called the Kam system guide to the essential meaning of the perfection of wisdom. The practices in this guide would have been done as preliminaries by the gurus of old and then the other guides of the Kam tradition would be practiced. However, now, the lineages of the guides other than this one have not lasted except as reading transmissions.

This has two parts: the succession of the lineage gurus and the instructions that came from them.

I. Succession

Shākyamuni, Maitreya, Asaṅga, Vasubandhu, Brahmin Āryadeva, Lord Dampa Sangye, Kamtön Yeshe Gyaltzen, Khutön Wangchuk Lama, Chaktön Rinchendrup, Tötön Shākya Senge, Zhangtön Darma Sönam, Je Kodrakpa,⁵² Tsenden Ritrö Wangchuk, Khenchen Dusum Sangye, Drinchen Sangye Öñ, and Kunkhyen Siblings, after whom it is the same as the first transmission.

II. Instructions

The guides of the essential meaning have six topics: supplicating, generating devotion, {349} purifying obscurations, gathering accumulations, meditating on love and compassion, and arousing the awakening mind.

A. Supplicating

Imagine in the space in front of you the root guru on a tall, wide seat of stacked lotus, sun, and moon. Above that, the long lineup of lineage gurus extends upward. The buddhas and bodhisattvas are clustered all around like thick clouds. With intense devotion, offer the mandala and whatever offerings are appropriate as a preliminary. Then recite as much as possible:

Precious gurus, root and lineage, you know. Please grant your blessings for Mahayana dharma to be born in my mindstream. Please grant your blessings for excellent realization to be born in my mindstream.

Optionally, recite the lineage supplication [beginning with] “*namo guru*, On Vulture Peak mountain....” Through your supplicating in that way, imagine that the lineage gurus melt sequentially and dissolve into the root guru. Rest in equipoise.

B. Generating Devotion

Once the lineage gurus gather into the root guru, think that the root guru comes to sit on the lotus-sun-moon seat on your head. Think, “This is the holy guru who leads me out of the suffering of cyclic existence and establishes me in the state of emancipation in transcendence. What great kindness!” Meditate while aching and yearning with boundless devotion that totally abandons any other hope.

C. Purifying Obscurations

Imagine that very guru now entering through the top of your head and coming to sit inside a tent of light at your heart. Generating yearning devotion causes the five-colored light rays to emanate individually from [the guru’s] heart. [The light rays] push out all obscurations of karmic action

and afflictive emotion that have been accumulated during your beginningless lifetimes and they exude through your pores like smoke. {350} Think that your body is now pure as a polished crystal ball.

D. Gathering Accumulations

Think of a vast and wide palace with a throne in the space in front of you, beautiful and pleasing. Then light rays emanate from your heart. Imagine them invoking the guru and Jewels from the pure realms in the ten directions, who come to dwell in the palace. Again light rays emanate and invoke the host of mandala deities, who come to dwell as before. Again light rays emanate, invoking the *ḍākinīs* and dharma protectors, and they dwell there as the entourage. Again light rays emanate and draw in the six types of sentient beings. Light rays emanate again and draw in the harm-doers, malicious spirits, and obstructors. Think that they are all arranged in order around the outside of the palace. Then this very own body of yours—huge, oily, youthful, beautiful, and fetching—completely dissolves into light and becomes the undissipating elixir of timeless awareness endowed with a hundred sublime flavors. It is consecrated as offering substance, appearing in the form of any desirable sensory object. Offer it up to the gurus, Jewels, yidam deities, *ḍākinīs*, and dharma protectors in order. Donate it down to the sentient beings of the six kinds of migrators and the guests that cause harm and hold your debts. Meditate joyously that all of them have been pleased and satisfied.

E. Meditating on Love and Compassion

While the sky is limitless, sentient beings completely fill it up with no gaps. Thus sentient beings are also limitless. All

those sentient beings have been my mothers and fathers innumerable times. That being so, haven't all of them shown me unanimous kindness in immeasurable benefits just like the benefits received from my own mother in this life? {351} Thinking along these lines, meditate on love:

These kindly parents unintentionally experience various sufferings in this place of cyclic existence and are most wretched. Not only that, even now they engage unwittingly in frightful unvirtuous actions that are the cause of suffering. They are most pitiful. What can I do for my parents engaged in these causes and effects of suffering?

With the unbearable thought of sentient beings' painful experiences as if your heart is about to break, and thinking, "What is to be done, what is best?" meditate on compassion.

In this meditation on love and compassion, it is of no use to say, "ah, compassion" and then rest in a state of compassion. Meditate intensely, thinking, "I *must* deliver these beings from the suffering of existence and establish them in supreme transcendence of misery of the highest emancipation."

F. Arousing the Awakening Mind

This has the two parts of resting in equipoise and postmeditation attainment.

1. Resting in Equipoise

Forceful severing of discursive thought in meditative equipoise: On a comfortable seat, adopt the physical posture of seven vital points, the vital point of speech to rest the wind in freshness, and the vital point of mind to resolutely sever all conceptual thought concerning the past,

future, and present. Then, without recognition or any mental focus, rest vivid and vibrant without artifice right within the state of your natural disposition as it is. When intermittent thoughts emerge out of that state, resolutely sever them in their own ground and rest in that vibrant state without thought.

2.⁵³ Postmeditation Attainment

Integrating conceptual thought as the nature of phenomena: Investigate whether the previous consciousness of resting without thought and the conceptual thought that arises in relation to objective conditions are the same or different. You will find that those two are not individually differentiated. Once you are certain that they do not transcend a single essence, maintain that as the vital point. Rely on an experienced guru to gain certainty regarding whether equipoise and postmeditation have become inseparable or not, and other [issues]. {352}

[Colophon]

The guide on the meaning of the Kam system has been composed in a slightly more comprehensible form from the old writings. From the Pacification guidebook *Distilled Elixir*, this was the chapter of explanation on the guidebooks of the three systems of the middle transmission: Ma, So, and Kam.

LATER TRANSMISSION

om svasti

Homage to the guru and glorious Vajra Dākinī.

The main teaching of Pacification is in the later transmission from the instructions to the four direction yogins.⁵⁴ Of

those, this is the system of Guru Bodhisattva Kunga. It is an instruction on the perfection of wisdom consistent with Secret Mantra, the root conferred to the mindstream [by] the introduction of the essential meaning. Adorned with many great methods of auspicious connection, it is an esoteric instruction to practice all the Buddhist teachings at one time on one seat. It is called the Practice Cycle of the Immaculate Drop (*Dri med thig pa phyag gzhes kyi skor*). The explanation has five topics: (1) the succession of the lineage gurus to inspire confidence; (2) the ripening empowerments for the person not yet ripened; (3) the instructions that produce meditative experiences in the inexperienced; (4) the guru's blessings that produce realization in those in whom it has not arisen; and (5) the meaning of the word collections (*tshig tshogs*) to sever embellishments that have not been severed.

I. Succession

[The lineage came from] Dharmakāya Great Vajradhara, sambhogakāya Goddess Nairātmya, twelve sugatas of spiritual practice, twenty-four dākinīs of the three places,⁵⁵ thirty-six glorious ones, fifty-five spiritual adepts, Venerable Dampa Sangye, Bodhisattva Kunga [who realizes] the unborn, learned and righteous Patsap Gompa, the adept Gyalwa Tene, the Chöje Nyiseng Siblings,⁵⁶ All-Knowing Sönam Pal, the Gyalse Kunga Siblings,⁵⁷ and then Tsenden Ritro Wangchuk, Khenchen Tsultrim Pen, {353} and kind Sönam Ön. Alternatively, it passed to Gyatön Mönlam Sherap, and from those two the Holy Dharma Omniscient Siblings [Khetsun Sönam Palzang and omniscient Jangchup Zangpo] received it. Then Gyagom Dorje Denpa, Jangsem Gyatso Jinpa, and Kusum Dechen Lhundrup. Or from Omniscient Jangchup Zangpo to Dharma Lord Lodrö Gyatso, Rechen Palden Sönam, Tukse Sönam Özer,

Lungchen Sönam Palzang, and Kusum Dechen Lhundrup. Then it passed to Kedrup Namkha Zangpo, Jamyang Paljor Lhundrup, Khyapdak Paljor Puntsok, Tsungme Tashi Zangpo, Khedrup Lodrö Tenpa of Dingri, and thence to me, Dharmashrī. The life stories of all of those masters should be learned elsewhere.

II. Ripening Empowerments for the Person Not Yet Ripened

This has four parts.

A. The vase empowerment that ripens the body is the path⁵⁸ wherein it is sufficient to behold in that it is the vital point that refines the pure view of objective reality based on the natural purity of the aggregates, constituents, and sense fields.

B. The secret empowerment that ripens speech is the elixir sufficient to accept in that it is the vital point that refines the habitual patterns or mental obscurations of internal fixation based on the syllables in the four chakras.

C. The wisdom empowerment that ripens the mind (*sems*) is the vital point sufficient to know in that it gives rise in the mindstream to four timeless awarenesses based on four yogic exercises.

D. The word empowerment that ripens afflictive mind (*gid*) refers to the lineage that is sufficient to meet in that it is the vital point of resolving through antidotes and traversing the stages and paths based on the four vital points of the seed syllables. All of those can be learned from the empowerment ritual.

III. Instructions That Produce Meditative Experience in the Inexperienced

This has four parts:

- A. The White Guide, which concentrates solely on mind training on the path {354}
- B. The Red Guide, which concerns the practice of five or three paths
- C. The Black Guide, which produces realization of the science of letters
- D. All of them that come forth from the straight path of austerities

IV. The Guru's Blessings That Produce Realization in Those in Whom It Has Not Arisen

This has four parts:

- A. At first, when you supplicate the guru as dharmakāya, boundless realizations arise.
- B. In the middle, when you supplicate the guru as saṃbhogakāya, boundless qualities arise.
- C. At the end, when you supplicate the guru as nirmāṇakāya, the boundless welfare of beings occurs.
- D. Afterward, when you supplicate the guru as mahāsukhakāya, unfluctuating buddha activity occurs.

V. The Meaning of the Word Collections to Sever Embellishments That Have Not Been Severed

There are four [word collections]:

- A. Sutras and tantras with their practices
- B. Transmissions with the aural lineages
- C. The Stainless with its subtle vital essence [practices]
- D. The Minute Examinations with their explanatory material⁵⁹

Of those, what will be explained here is [from part III] concerning the production of meditative experiences,

[specifically] the Red Guide [B], which is the guidance in the five paths. This has three parts: (1) the guru who explains; (2) the disciple to whom it is explained; and (3) the instructions that are explained.

1. The Guru Who Explains

[The guru must be] endowed with four qualifications: the ability to cut through misconceptions through the verbal instructions, the ability to engender realizations through introducing the meaning, the ability to transform perception through blessings, and the ability to clear away obstructions through genuine experience. You should search for this kind of guru without consideration of distance, physical weariness, or expense. When found, abandon all pretense and presumption. Depend on [such a guru] constantly, like a shadow does its body, by means of inestimable service and worship. As stated in the *Verse Summary [on the Perfection of Wisdom]*:

Always rely on the wise gurus.

Why? Because wise qualities follow from that.⁶⁰ {355}

2. The Disciple to Whom It Is Explained

The disciple must be endowed with three features: the mindstream always moist with faith, the companion developed with the fragrance of diligence, and their essence sharp with the faculty of discernment. Furthermore, faith is indispensable for entering the door of the dharma. You need faith as a support for freedom. The ground of good qualities is also created by faith. The companion of diligence is also created by faith. The treasury of wisdom is also created by faith. The recipient of esoteric instructions is also created by faith. Thus, the root of all

virtuous dharma is the faith of belief in action and result, aspiring faith that yearns for dharma in order to develop good qualities, and inspired faith with which an individual practices the dharma. One needs to have these [three kinds of faith]. From a sutra:

The absolute reality of the self-arisen ones
is that which is realized through faith alone.⁶¹

Now, even if the mind has turned to the dharma, without diligence you won't arrive on the dharma path. Therefore [the disciple] must be one who has grasped [the dharma] with the aid of diligence. With applied diligence, you enter the dharma without procrastinating; with armored diligence, you carry through to the end without regret or weariness; and with insatiable diligence, you train ardently in the dharma. Even if you arrive on the path of dharma, without wisdom you won't be able to clarify confusion on the path. Therefore, you must be one who essentially has the sharp faculty of wisdom. The wisdom of study cuts through misconceptions about general aspects of the dharma; the wisdom of contemplation produces certainty in the dharma; and the wisdom of meditation develops the ability to realize the inherent characteristics of the meaning. In this regard, the *Verse Summary* states:

If there is no wisdom, these five perfections
are like [a blind person's] inability to walk the path
without a leader.⁶²

3. The Instructions That Are Explained

The preliminaries establish a fitting recipient. The main practice is the Red Guide to the five paths. The supplement has additional explanations of requisite auxiliary methods.

a. Preliminaries That Establish a Fitting Recipient

This has two parts: {356} the general preliminaries that sever the tangles of attachment to cyclic existence, and the special preliminaries that establish the foundation of the path and produce the accumulations and purifications.

i. General Preliminaries

A) Contemplation on the Difficulty of Finding the Free and Endowed Human Life

Now at last you have attained the precious human body with the complete eighteen freedoms and endowments. In this circumstance, you must gain freedom from the sufferings of frightful cyclic existence. For this purpose, there is no other support besides this [lifetime] to practice the dharma. Yet this is extremely difficult to find, like the udumbara flower.⁶³ Once found, it has great potential, like a wish-fulfilling gem. Therefore, this time of having gained a pure human body as a support for dharma is like the urgency of crossing a river while you still have a boat. Right now, while the opportunity lasts, you need to make an effort in this stainless essence of the teachings. Shāntideva said,

Freedom and endowment so difficult to find
give a person the potential for achieving purpose.
In case I do not take advantage of this now,
when will this perfect chance come again?⁶⁴

Venerable Dampa:

The free and endowed human body is like a treasure
island;

don't be fools and come back empty-handed, people of Dingri.⁶⁵

B) Contemplation on Death and Impermanence

Although the virtuous karma that you accumulated in the past has gained you a slight reprieve in this circumstance of having the excellent support of a higher birth in this life, it won't last. Life is as short as the mists of spring. The body is more fragile than a water bubble. Enjoyments are like an illusion that cannot last. Friends and attendants part more easily than loose woolen fibers. From a sutra:

Youth passes as fast as water off a steep cliff;
so fast, each split second lasts but a flash.
Realize the lack of essence or permanence of
enjoyments
that are like the thick clouds of autumn with no essence
and the fierce rains of spring that do not last.⁶⁶

Once born, no one gets out alive, {357} because dying is certain. There is no free time in life, because the time of death is uncertain. When you die, nothing whatsoever can follow after you—not food, wealth, enjoyment, place, body, or influence. There really is no need to do anything that concerns this life. On the morning after death, nothing at all besides dharma will accompany you. So, from this moment on you must make efforts with extreme diligence in the holy dharma, like a coward with a snake in his lap or a girl whose hair is on fire. Dampa said,

The devil of death snatches you while you're distracted;
practice from this moment on, people of Dingri.⁶⁷

C) Contemplation on Cause and Effect

Even though you've died like that, you won't get away without consequence; virtuous and negative actions will surely follow like a shadow after its body. Once bad deeds are done, you have no power to cast them out. You cannot claim virtue that you yourself have not enacted. When you fall into bad existences due to unvirtuous action, what can be done? There is no guarantee that you won't be born there. Even if you manage to gain a higher realm, your unvirtuous actions will produce all kinds of suffering there as well. Therefore, from now on, commit no negative acts even at the cost of your life. Don't disdain even the slightest virtuous deed. Don't shy away from heroic acts of tremendous virtue. You must train in physical, verbal, and mental virtuous action unremittingly, like a firebrand wheel, and exert yourself in doing virtue and abandoning negative action. Reflecting on that, make yourself a promise. Dampa said,

Cause and effect is the inalienable ripening of karma;
avoid unvirtuous, evil actions, people of Dingri.⁶⁸

D) Contemplation on the Defects of Cyclic Existence

Under the power of karma, you experience nothing but suffering and never have a chance at happiness no matter where you are born, whether in the higher or lower realms of cyclic existence. {358} You are physically, verbally, and mentally infected by the disease of desire, bound by the chains of fixation on a self, and caught in the net of various sufferings. There is no happiness no matter where you are born in the six realms. There is the suffering of heat and cold in hell, the suffering of hunger and thirst for hungry ghosts, the suffering of dumb muteness and servitude in the animal existences, and even if you attain the happy

existence of a god or human, there is no escape from suffering. Cyclic existence feels like an invalid in chronic pain or a convict thrown into a dark and dingy dungeon. Right now, while you have this opportunity of all the conducive conditions for practicing the dharma, you must achieve definite liberation from this scary place in cyclic existence. Lord Dampa said,

The heart races when contemplating the defects of cyclic existence.

This is no laughing matter, people of Dingri.⁶⁹

When these four contemplations turn your mind away from the conceits of this life, in that moment the genuine path of liberation will arise in your mindstream.

ii. Special Preliminaries

This has five parts: (1) going for refuge, the cornerstone of all vehicles in general; (2) arousing the awakening mind, the cornerstone of the Mahayana; (3) the mandala offering, gathering the accumulation for conducive conditions; (4) hundred-syllable recitation meditation, purifying the obscurations and adverse conditions; and (5) guru yoga, the methods to liberate the mindstream.

A) Going for Refuge

First of all, this guide on going for refuge, which precedes all the vehicles, is extremely important. At the time of taking up the practice of the path, going for refuge clears away the obstacles on the path. At the time of taking up training, going for refuge establishes the foundation of training. At the time of arousing the mind of supreme awakening, going for refuge produces the distinctive attitude of the

Mahayana. At the time of receiving the conferral of empowerment, going for refuge ripens the ordinary mindstream. When outer and inner fears occur, going for refuge clears away all fears. Therefore, Lord Dampa said, {359}

Direct mind, heart, and chest toward the Jewels.

Blessings will definitely follow, people of Dingri.⁷⁰

Since it is said to have immeasurable benefits, going for refuge to the Three Jewels at all times is important. So, imagine that in the space directly in front of your head on a lion throne and sun-and-moon seat sits the embodiment of all sources of refuge—the root guru—in the form of great Vajradhara with all attributes and surrounded by buddhas, bodhisattvas, heroes, and *dākinīs* as thick as cloud banks. Then imagine that you and all other sentient beings go for refuge in them while totally abandoning all other hopes.

Thinking of all migrators desiring liberation,
I go for refuge at all times
until I attain the essence of enlightenment
in the Buddha, dharma, and sangha.

Repeat that as much as you can. Afterward, the entourage all absorb into the root guru, who then dissolves into the top of your head. Rest however long in that state.

B) Arousing the Awakening Mind

In the beginning you need to meditate on love and compassion. Lord Dampa said,

Sentient beings of the six realms are our kind parents.
Meditate on love and compassion, people of Dingri.⁷¹

As taught there, first think about the way in which your parents in this life showed kindness. In that way, since there are no sentient beings that have not been your parents, all of them have been your parents an immeasurable number of times and thus they are all your benefactors. They all desire only happiness and well-being, but being unskilled in the means, they always experience various sufferings. Furthermore, even now they are engaging in horrifying unvirtuous actions that will be the cause of suffering. How pitiful! But letting this remain at the level of pity won't help. "I alone must rescue them all from the places of suffering and deliver them into unsurpassable enlightenment. {360} In order to do that, I must attain a position with the ability to liberate all migrators." Contemplating that with all your heart, say,

In the presence of the Buddha,
I arouse this mind of supreme awakening,
that with wisdom and compassion
I will strive for the welfare of beings.

Thus meditate as much as possible with this strong noble intention. Finally, rest in equipoise in the state without conceiving of objects and beings.

C) Mandala Offering

1) The Practice Mandala

If this is to be the best [kind of mandala] made of precious elements like gold or silver, then it should be no smaller than four finger widths. If it is of common material such as bell metal, then it should not be smaller than the span from the thumb to the middle finger. Sprinkle such a proper mandala with saffron water. Take hold of the mandala in

your right hand and with your left hand wipe it with a circular motion from the inside out while saying *oṃ vajra bhūmi āḥ hūṃ*. This transforms the mandala into a great ocean, the source of everything precious. Immediately after that and without letting go, trace the outer rim with your ring finger and say *oṃ vajra rakṣa rakṣa hūṃ* while meditating on the protection circle. Then say *oṃ namo ratna guru āḥ hūṃ* and place a pile [of grain] in the center. Place one in front of that with *oṃ namo ratna trayāya āḥ hūṃ*, one to the right with *oṃ namo mahā śriherukāya āḥ hūṃ*, one to the back with *oṃ namo vajra dākinī āḥ hūṃ*, and one to the left with *oṃ namo dharmapāla āḥ hūṃ*. In each of those five places appears a lotus stem with beautiful, wide, open petals. On the lotus in the center, your root guru sits on a lotus-sun-moon seat on a lion throne, surrounded by all the gurus who have become objects of devotion. Similarly, in front, the Teacher Shākyamuni sits on a wide lion throne, surrounded by the buddhas of the ten directions, {361} the Jewel of the dharma in the form of stacks of volumes, and the Jewel of the sangha as bodhisattvas and noble shrāvakas and pratyekabuddhas. On Supreme Mountain on the right sits Chakrasaṃvara, coemergent father-mother, upon a seat made up of a water lily, sun, moon, Bhairava, and Kālarātri. They are surrounded by the hosts of yidam deities of the four sets of tantras. At the back Vajrayoginī is on a seat of crossed dharma sources and a human corpse, surrounded by seventy thousand action and awareness dākinīs. On the left, the awareness lord Aghora sister-brother (*lcam dral*) sit on a seat of enemies and obstructors, surrounded by dharma protectors and guards, such as the seventy-two glorious protectors. Again, saying *suryāya āḥ hūṃ*, place a heap on the left as the sun seat, and saying *oṃ namo acandraya āḥ hūṃ*, place a heap on the right as the moon seat. Upon their wide surfaces imagine all the dharma practitioners of the

ten directions. Place that mandala on a stand in front of you.

2) The Offering Mandala

There are descriptions of extensive mandalas in twenty-three heaps, medium in eleven heaps, and abbreviated in seven heaps. Now, according to the abbreviated practice, sprinkle the precious mandala with saffron water, and with the two mantras wipe it and meditate on the protection circle as before. Afterward, place seven heaps: the center for Supreme Mountain, the four directions for the four continents, and inside the east and west for the sun and moon. Do this while saying:

Precious Supreme Mountain, golden mountain ranges
adorned by the seas of enjoyment,
eastern continent Majestic Body beautified by a fine
vase,

Unpleasant Sound continent with the wish-fulfilling tree,
Bountiful Cow adorned by the wish-fulfilling cow,
Land of Jambu well adorned by the wish-fulfilling gem,
illuminated by the sun and moon pair circling around,
{362}

between them all the seven riches, and so forth,
filled with the offering substances of gods, nāgas, and
humans—

I offer this to the guru, Three Jewels, yidam deities,
and hosts of ḍākinīs and dharma protectors.

Please compassionately accept it for the welfare of
beings.

*oṃ namo guru deva ḍākinī dharmapāla ratna maṇḍala
pūjā megha samudra spharaṇaye hūṃ*

Imagine that when you offer the pure realms of the environment and its contents along with your body and enjoyments, the gods above send down a rain of flowers, the nāgas below offer up precious treasures, and in between the offering goddesses offer immeasurable clouds of the outer five enjoyments, the inner five sense pleasures, the secret five elixirs, and so forth. In this way, offer the mandala as much as you can. Then do the supplication with faith and devotion, on your knee with palms joined:

Venerable holy gurus and three precious Jewels, deity hosts of the yidam mandala, ḍākinīs, and dharma-protector hosts: Please generate sublime realization in me. Please cause altruism without attachment and great compassion to be born in my mindstream. Please arouse various pure appearances.

Say that three or seven times. After you supplicate in that way, imagine that the [visualized] supports for the accomplishment mandala dissolve into light with immeasurable great compassion and completely melt into the crown of your head. Holding [the mandala] in your left hand, gather the heaps sequentially from the moon upward, [sweeping the grain] with your palm, and then hold it to your heart. Think that the blessings of Body, Speech, and Mind of those in the accumulation field, as well as the enactment of their qualities and enlightened activity, are stabilized in your mindstream. Do the dedication and aspiration prayers.

D) Hundred-Syllable Recitation Meditation

In your ordinary form, above your head {363} is a multicolored lotus with a seat of stacked sun and moon. On that sits glorious guru Vajrasattva, white in color, smiling, and youthful with all the signs and marks. In his right hand

he holds a vajra to his heart, and with the left a bell resting at his hip. He is adorned with precious ornaments and silks, such as an upper garment of white silk with gold brocade and a colorful silk skirt. Imagine that he sits in half-lotus posture with his right big toe touching your cranial aperture. Recite the hundred-syllable mantra as a supplication with intense regret and restraint about all sacred-pledge violations, negative actions, obscurations, faults, and failings. In Vajrasattva's heart is a white *hūṃ*, the nature of the immeasurable blessings and compassion of all the buddhas of the three times. A stream of elixir emerges from it, white and slithering like rolling mercury, and flows down through his right leg, falling from his toe into the crown of your head and throughout your body outside and inside, whooshing and swishing with whiteness. All the negativities and obscurations in your being are excreted out the anus, urethra, and from between the toes and so forth as black trickles, and your body becomes flawlessly clean like a polished crystal ball. In the end, Vajrasattva dissolves into light and melts into you. Abandon concepts about what was purified, the purifier, and the person purifying and rest in equipoise in that state. Do the dedication and aspiration prayers.

E) Guru Yoga

You need only to rely on the holy guru, the dominant factor that liberates your mindstream. All previous buddhas and bodhisattvas, when first practicing the path, had to depend on a spiritual mentor from the outset in order to develop knowledge of what to accept and reject. In the middle as well, in the actual main practice of the path, {364} it is very important to train with zeal in guru yoga in order to rely upon the guru. That is why it is taught that regarding the

guru as a buddha and the dawning of realization in one's mindstream occur at the same time. Similarly, it is said,

Others do not speak of coemergence,
nor will it be discovered elsewhere.
It is known from one's own merit
and reliance on methods when with the guru.⁷²

And:

The timeless awareness of one's own awareness
is the realm of experience beyond the path of words,
since this is the development of blessing.⁷³

In the gurus' practice tradition, it is taught that before [entering the house of] auspicious interdependence, the self-investiture of auspicious interdependence must be performed.⁷⁴ Here, done in conjunction with the outer practice of Dampa, there is certainly no contradiction. Nevertheless, according to the scripture volume here, in connection with the inclusion of the inner guru yoga with the three preliminary teachings, you visualize yourself as the yidam. Above your head and directly in the space in front is a precious light-radiating throne held up by lions. On that is a wide seat made of a multicolored lotus, sun, and moon. Upon it sits your root guru with a smiling countenance, adorned by the physical signs and marks, and mentally [granting] blessings in the sense of being pleased with you. The guru's aspect is either in the attire of a fully ordained *nirmāṇakāya*, a wheel-turning *saṃbhogakāya*, or the naked *dharmakāya* clothed in the sky without fixation on attire, whichever you prefer. All around are the gurus who are worthy of devotion and vast hosts of heroines and yoginīs, as thick as cloud banks. Think that the white light

rays of measureless compassion and blessings from their bodies pervade all world realms.

Then all sentient beings are prepared, with yourself in the lead. {365} They all emanate bodies as numerous as atoms in the realm and perform prostrations and offerings of the outer enjoyments, inner sense pleasures, and secret five elixirs, along with bodies and wealth. They confess with regret and restraint all negativities and obscurations, rejoice in all wonderful activities, implore [the gurus] to turn the wheel of the unsurpassable dharma, supplicate them not to pass into nirvana, and dedicate the roots of virtue to unsurpassable enlightenment. Do this offering first with whatever liturgies are appropriate. Respectful in body, bow to the feet and shed tears of yearning. In speech, recite with a sweet melody of longing:

I supplicate the guru, buddha dharmakāya:
grant blessings so that realization of suchness arises
quickly.

I supplicate the guru, buddha saṃbhogakāya:
grant blessings so that all appearances arise as infinite
purity.

I supplicate the guru, buddha nirmāṇakāya:
grant blessings so that great waves of others' welfare
are accomplished.

Do that as much as possible and, if so inclined, you can also recite the lineage supplication beginning with “In the palace of dharmadhātu in Akaniṣṭha...(gnas 'og min chos dbyings pho brang du...). Respectful in mind, supplicate while maintaining the trust that “You know whatever is done.” If you supplicate from the bottom of your heart and not just mouthing the words, it is a powerful method to receive blessings.

Finally, immeasurable compassion emanates from the guru's three places in the crown, throat, and heart in the form of white, red, and blue light rays. They absorb into the crowns, throats, and hearts, and into all your pores and those of all sentient beings, totally filling the entire insides of your bodies with light. Think that you all vibrate with the timeless awareness of great bliss. {366} The surrounding entourage of gurus, heroines, and yoginīs instantly return to their natural abodes. The root guru enters the crown of your head and dwells there. During all four activities of daily living, maintain yearning devotion without distraction.

If you exert yourself that way in guru yoga, the timeless awareness of realization that has not arisen will arise, what has arisen will increase, the increase will reach its culmination, and so forth. Because such incalculable qualities occur, this is the authentic fast path—the best of all paths.

At the conclusion of all meditation sessions, do “Dampa’s Thirty Aspirations” or “Kunga’s Thirteen Aspirations”⁷⁵ or this aspiration prayer of six vajra lines called “Gem of Timeless Awareness” (*Ye shes nor bu*):

namo

May I and my family lord and so on,
and the infinite mindstreams of all migrators,
from now until life passes to the precious realm,
be born in the perfectly pure infinite citadel
within the ornamental wheel of the utterly beautiful
palace

that was created by the bodhisattva aspirations.

This is the arrangement of the preliminary dharmas according to the texts of old for becoming an appropriate recipient of the path.

b. Main Practice: The Red Guide on the Five Paths

The explanation of the Red Guide on the five paths has three parts: (1) the yoga of the foundational acts; (2) the yoga of the path to follow; and (3) the yoga of fruition free of action.

i. The Yoga of the Foundational Acts

The support [is a person] holding three vows and perfectly maintaining the six internal codes of yoga. The three vows are the shrāvaka discipline, which is to avoid even the slightest misdeed of physical, verbal, or mental negative action; the bodhisattva training, which is to engage tirelessly in the welfare of sentient beings; and the Secret Mantra sacred pledge, which is to regard the guru as a buddha and accomplish whatever the guru commands. {367} They are also described thus: “The basis is the holy discipline of the shrāvakas, internally [one upholds] the expansive vow of the bodhisattvas, and the fruition is the pure sacred pledge of Secret Mantra.” Similarly, from the *Vajra Peak [Tantra]*:

Vows of individual liberation, bodhisattva,
and mantric awareness holders.⁷⁶

The internal codes of yoga to keep are [as follows]:

(1) Do not supplicate worldly deities. Since they are imputed, they are deceptive and false and thus unreliable. Therefore, do not look elsewhere with expectations other than to the guru, who is the essence of all buddhas.

(2) Do not request powers from demons. Yogins who do practice to raise the spirits summon obstacles that harm the path of liberation, like buttermilk that stops yogurt from

setting. Therefore, a practitioner who reduces food and clothing to the bare necessities and relies on meager sustenance will reach the culmination of practice.

(3) Do not waste vigor on this life. All big plans to glorify this life remain puny methods with regard to the ultimate goal. For the sake of future lives in the long run, it is better to remain humble without achieving your big plans and goals and seek only the path to liberation.

(4) Do not hand over your autonomy to anyone.⁷⁷ If your deeds are influenced by impressions [others have of you], the purpose of dharma gets lost. You must attain by yourself the independence of practicing dharma sincerely.

(5) Do not let secrets pass from your lips. When you describe your experiential realizations to others, it impedes the development of those realizations. Keep your qualities a secret and they will develop.

(6) Do not raise your credits on the tip of the victory banner.⁷⁸ The devil of obstacles arises in the conspicuous practice of childlike feelings for others to see.⁷⁹ Practice secret conduct in order to reach the ultimate.

King Dawa Özer taught: {368}

If you perfectly maintain the internal codes of yoga, nondharmic mentation won't proliferate. This is the vital point of terminating mistaken mind.⁸⁰

At this point, you should also know about the four internal stains. If you are attached to the pleasant fragrance of the eight worldly concerns, it is the stain of spilling, so you should be impartial to those eight concerns. If your everyday conduct is in harmony with worldly people, it is a

leak, so stand up for yourself. If your intellectual mind has not turned away from cyclic existence, it is an overflow, so contemplate the suffering that is the nature of cyclic existence. If your afflicted mind has not turned away from cyclic existence, it is a reversion, so accomplish everlasting goals through understanding impermanence.

ii. The Yoga of the Path to Follow

[This has two parts:] (1) the actual [path] and (2) emerging from the straight path of three austerities.

A) The Actual Yoga of the Path

This has five parts: (1) mind training on the path of accumulation; (2) austerities on the path of application; (3) subsequent [conduct] on the path of seeing; (4) equal-taste on the path of meditation; and (5) freedom from action on the ultimate path.

1) Mind Training on the Path of Accumulation

This has three parts: the preparations of going for refuge and arousing the awakening mind; the main practice on how to practice; and the concluding topics of the trainings and evidence of success.

a) Preparations: Going for Refuge and Arousing the Awakening Mind

This has three: visualizing the support, gathering the accumulations, and relying on the path.

i) Visualizing the Support

There are three [styles] of support: extensive, medium, and concise. This is the creation of the extensive support. On your head is a lotus stem replete with boughs, petals, flowers, and fruit. In the center, within the open petals of the fully bloomed lotus, is a precious throne supported by lions and a seat of a multicolored lotus, sun, and moon. Imagine that your actual guru sits there with all the physical marks and signs and a smiling countenance, as though pleased with you alone and accepting of you.

There is a single-stemmed lotus above that, upon which the six lineage gurus are stacked in order from the bottom up: {369} Khedrup Lodrö Tenpa, Tsungme Tashi Zangpo, Khyapdak Paljor Puntsok, Jamyang Paljor Lhundrup, Khedrup Namkha Zangpo, and Kusum Dechen Lhundrup. Above their heads the stem splits into two. Three gurus are stacked up on one: Jangsem Gyatso Jinpa, Gyagom Dorje Denpa, and Khetsun Sönam Palzang. On the other stem is the fourfold stack of gurus one upon another: Nyenang Lungchenpa Sönam Palzang, Tukse Sönam Özer, Rechen Palden Sönam, and Chöje Lodrö Gyatso. Above the heads of those two [groups], on the lotus stem joined into one, is Kunkhyen Jangchup Zangpo. Above him the stem branches into two, with Gyatön Mönlam Sherap on one and Drinchen Sangye Ön, Khenchen Tsultrim Penpa, and Tsenden Ritro Wangchuk stacked up on the other. Above Gyatön's and Tsenden's heads where the stem is twofold are the brothers Rok Gyalse Kunga Zangpo and Kunga Döndrup.⁸¹ Above their two heads the stem joins into one, and there sits Omniscient Sönam Pal. Above his head the lotus stem splits into three points, and on the petals are the three Rinpoche brothers: Rok Sherap Ö, Zhikpo Nyima Senge, and Nyedo Mawai Senge, all lined up in order. Above their heads the lotus stem joins into one, and upon that the four gurus are stacked up: Druptop Gyalwa Tene, Khetsun Patsap Gompa, unborn Bodhisattva Kunga, and Indian Rinpoche Venerable

Dampa. [The latter] is dark brown in color with a reddish cast, his hair {370} sticking up like the trunk of an elm, and he is wearing multicolored shorts (*ang rag*). Imagine that he could press down all of phenomenal existence if he pressed down, or raise it up if he raised up, with his mudra of crossed tips.⁸²

Above their heads the lotus stalk becomes a lotus with fifty-four petals upon which sit [Dampa's] fifty-four common human male and female adept gurus. In front are the eleven gurus of the mahāmudrā symbol such as Saraha, (NOTE: Chāryapa, Guṇaṭi [Gudhari?], Kuddāla, Koṣhapa, Shabata [Shāvaripa?], Maitrīpa, Sāgarasiddhi, Sūryagupta, Ākarasiddhi, and Ratnavajra.)⁸³

On the right are the eleven gurus of the moving winds of the father tantras, such as Buddhaguhya, (NOTE: Padmavajra, Vāgīshvara, Godhari, Karmavajra, Javari, Jñānapāda, Nāgabodhi, Ānanta, Kṛṣṇāpa, and Vasudhāra). On the left are the eleven gurus of bliss experience of the mother tantras, such as Saroruhavajra, (NOTE: Indrabhūti, Ḍombīpa, Vajraghaṇṭa, Tillipa, Kṛṣṇapa, Vilāsavajra, Lūhipa, Vīryapāda, Ānandagarbha, and Kukuripa). At the back are the eleven gurus of grammar and logic of the [vehicle of] characteristics, such as Nāgārjunagarbha, (NOTE: Prajñābhādra, Guṇaprabha, Dharmakīrti, Ākarasiddhi, Shankara, Jñānagarbha, Asaṅga, Āryadeva, Shāntideva, and Suvarṇadvīpa). In the intermediate directions are the ten ḍākinī gurus that introduce awareness such as Ḍāki Sukhasiddhī, (NOTE: Shabarī, Padmopāda, Kumudā, Sukhākārā, Gaṅgābhadrī, Chintā, Lakṣmīnīkārā, Pārṇī [and Vimalā]).⁸⁴

Above all those the lotus stem takes on thirty-six petals for the glorious thirty-six gurus of the amazing celestial realm: six kings who taught their own ground, six queens who taught mind training, six sages who taught austerities, six brahmins who taught subsequent conduct, six householders who taught equalizing taste, and {371} six leaders who taught self-investiture.

Above their heads the lotus stem has twenty-four petals for the twenty-four gurus of the blessing ḍākinīs: the eight white ḍākinīs of Body who move under the ground, the eight red ḍākinīs of Speech who move above the ground,

and the eight blue ḍākinīs of Mind who move in space. All of those are carrying curved knives, skull cups, and tridents.

Above their heads the lotus develops twelve petals for the twelve gurus of twelve sugatas of spiritual practice: Mañjuḥoṣha, Avalokiteshvara, Vajrapāṇi, Tārā, Khasarpāṇi, Yamāntaka, Svayambhūrājñī, Nivāraṇaviṣhkambhin, Mārīchī, Samantabhadra, Vārāhī, and Achalā.

Above their heads the lotus petals are fourfold for the gurus of the four buddha kāyas: imagine there the dharmakāya great Vajradhara in union with mother Nairātmya, saṃbhogakāya Vairochana, nirmāṇakāya Shākyamuni, and svabhāvakāya Vajrapāṇi, the lord of secrets.

If you visualize the medium support, meditate as before on the actual guru up to Venerable Indian, but this time with Nairātmya above his head.

If you meditate on the concise support, it is sufficient to meditate only on your root guru, because that is the unified embodiment of all the buddhas of the three times and the gathering place of all sources of refuge.

Moreover, if the blessing power and the benefits of experience are meager and your confidence in the actual guru is slight, then meditate using the extensive support. On the other hand, if the blessing power is great and the confidence in the actual guru is great, then meditate on the concise version. {372} Whichever of those is suitable, you can meditate in the style of the medium visualization. In any case, since it is the occasion for the practice of the guru as dharmakāya, [visualize the guru] without the embellishment of ornamentation, naked and wearing only the dharma robe of the sky.

ii) Gathering the Accumulations

(A) Gathering the Accumulations by Means of the Mandala

Set up a four-heap mandala in front of you. Visualize that it becomes a pristine ocean that is the source of various precious gems. In its center is Supreme Mountain surrounded by the four continents and the sun and moon. It is filled with all kinds of offering substances of the gods and humans. Offer it three or five times by saying:

oṃ namo guru maṇḍala pūjā megha samudra spharaṇa samaye hūṃ

(B) Gathering the Accumulations by Means of One's Own Body

At your head a yellow letter *trāṃ* dissolves and melts into you. Imagine that your own body now becomes a heap of precious wish-fulfilling gems that are the source of the guru's various provisions and desires. Offer it three times with:

oṃ namo guru trāṃ ratna maṇḍala pūjā megha samudra spharaṇa samaye hūṃ

(C) Accumulation of Merit by Various Means

If you want the extensive version, imagine that innumerable offering goddesses emerge from the tips of the light rays from the seed syllable in your heart and produce clouds of various offering substances. Offer with:

oṃ namo guru sarva maṇḍala pūjā megha samudra spharaṇa samaye hūṃ

Offer that three times and think that all are pleased and satisfied.

iii) Relying on the Path

I pay homage and go for refuge to all the holy gurus.
Please bless me to quickly attain genuine, complete
enlightenment.

Until I awaken, please bless me with the generation
of unimaginable respect and devotion for the holy gurus.
{373}

I pay homage and go for refuge to all the hosts of yidam
deities.

Please bless me to quickly attain genuine, complete
enlightenment.

Until I awaken, please bless me with the generation
of unimaginable respect and devotion for the yidam
deities.

I pay homage and go for refuge to all the hosts of
ḍākinīs.

Please bless me to quickly attain genuine, complete
enlightenment.

Until I awaken, please bless me with the generation
of unimaginable respect and devotion for the hosts of
ḍākinīs.

Gurus, yidams, and ḍākinīs, please consider me. I
offer to the guru all the roots of virtue gathered
together from the past, the present, and the future.
With this offering to the guru, may the special
intentions of all the precious gurus be completely
realized. And may the virtuous roots that come from
that produce various offerings equaling space,
offered before the eyes of the sugatas. And may the
virtuous roots that come from *that* be dedicated to all

sentient beings in common. With that kind of dedication, may all sentient beings be liberated from the ocean of suffering that is cyclic existence and quickly attain unsurpassable, genuine, complete, precious enlightenment. Until they attain that, may I quickly attain manifest, complete buddhahood and become the guru of all beings without exception. May just that be accomplished.

Thus, the excellent going for refuge, supreme arousal of the mind of awakening, making of amazing offerings, dedicating to ensure the benefit to others, {374} and aspirations that ensure the welfare of sentient beings—these five should be done three, five, seven, or more times. In short, do them until waves of warmth suffuse your mindstream. King Topden Nyingpo said,

By intensifying concentration in the objects of refuge, one obtains the two types of spiritual power in the mindstream.

May the vital points of the blessing lineage ever increase.⁸⁵

b) Main Practice: The System of Conferral on the Mindstream

[This has four sections:] (1) the way to say the sounds to integrate the letters on the path; (2) the way to meditate on the four chakras in the special visualizations of the four empowerments; (3) the practice of both equipoise and postmeditation attainment in the special introduction to the root; and (4) how to evoke the guru's spiritual practice in the special scriptural transmission of the subsequent authorization.⁸⁶

i) The Way to Say the Sounds

*a ā / i ī / u ū / ṛi ṛī / li lī / e ai / o au / aṃ aḥ / ka kha ga gha
ṅga / ca cha ja jha ña / ṭa ṭha ḍa ḍha ṇa / ta tha da dha na /
pa pha ba bha ma / ya ra la va / śa ṣa sa ha kṣa /*

Say this four times. The first time, think that all forms that appear as visual objects are the forms of letters that are in essence the guru's Body. The second time, all sounds that reverberate to the ears in the form of letters are in essence the guru's Speech. The third time, all thoughts and memories that move in the mind in the form of letters are in essence the guru's Mind. The fourth time, recognize that the forms, sounds, and mental movements that arise as the guru's Body, Speech, and Mind are all just the innate energy of the emptiness of your very own mind.

With that, you need not rely intentionally on maintaining the practice with attentiveness. All secret mantras will have been completed and undiscriminating pure outlook regarding objects will be mastered. Queen Lhapal Özer taught:

Uttering foolish chatter with your speech
fulfills the recitation of mantra. {375}
Such is the vital point of ālikāli.⁸⁷

ii) The Way to Meditate on the Four Chakras in the Special Visualizations of the Four Empowerments

Imagine the essence of the guru's Body as the white letter *om* at the hub of an eight-spoked wheel in the center of the great bliss chakra in your head. When you say *abhiṣiñca om*, a white stream of bodhichitta stretches out from the *om* and falls down, filling your body inside with dazzling whiteness. The seed syllable of the guru's Speech is the red letter *āḥ* at the hub of an eight-petaled lotus in the center of

the enjoyment chakra in your throat. When you say *abhiṣiñca āḥ*, imagine a stream of red bodhichitta coming from the *āḥ* and falling freely down, filling your entire body inside with brilliant redness. The seed of the guru's Mind is the blue letter *hūṃ* at the hub of a five-pronged vajra in the center of the dharma chakra at the heart. When you say *abhiṣiñca hūṃ*, a blue garland stream of bodhichitta comes from *hūṃ* and evokes the heroes and heroines of the vajra body. Imagine that they all join in union and your entire body fills with undissipating bliss. The seed syllable of the guru's qualities is a yellow *hrīḥ* at the center of an eight-faceted jewel in the center of the emanation chakra at the navel. When you say *abhiṣiñca hrīḥ*, a variously colored stream of bodhichitta comes from the *hrīḥ*. Think that all the apparent objects of body and mind vanish like clouds in the sky and are gone into stark emptiness. Through that, the physical phenomena, including bodhichitta, channels, and winds, become workable without depending on the [practices] of the upper and lower doors.⁸⁸ Queen Yeshe Özer taught:

Since the long path is shortened by the chakra
[practice], the [body] support matures.

Such is the vital point of mind training to integrate the
four empowerments on the path.⁸⁹ {376}

iii) Equipoise and Postmeditation in the Special Introduction to the Root

(A) Introduction in Meditative Equipoise

The essence of mind is recognized based on three yogic exercises. First is the physical yogic exercise. Assume the seven-point posture of Vairochana: legs crossed in the vajra position, hands in the mudra of equipoise, backbone held

straight, neck slightly bent, shoulders extended like a vulture's wings, tongue touching the palate with the lips and teeth resting normally, and the gaze falling on the tip of the nose without blinking the eyelids or moving the eyeballs. Prince Drime Drakpa Dawa Senge said,

The greatness of setting up auspicious connections in the body causes meditative experience to arise in the mind. Such is the vital point of the physical postures of yogic exercise.⁹⁰

The yogic exercise of speech is called the effortless holding of the winds of awakening. This is to rest in the freshness of the breath without making an effort.

The yogic exercise of the mind is to combine three into one: mentation, eyes, and the tip of the nose. Remain uplifted and settled in your own fashion without pollution from whatever good or bad thoughts occur to the mind. By resting so, you come to understand the timeless awareness totally without thought, your essential nature, that abides in its own fashion. Queen Lhamo Palgyi Senge instructed:

The hidden essence opened by the golden sun
brings forth the boundless timeless awareness of
realization.

Comprehend this vital point of mahāmudrā symbol.⁹¹

Furthermore, in order to recognize the primordial emptiness of ordinary consciousness, remain wakefully settled. If you cannot remain in that and you do not recognize, then enter in that very thing by relaxing into relaxation. {377} From the *Dohā*:

This very mind that is tied up in tangles
will undoubtedly be released if you relax.⁹²

If you happen to recognize emptiness and effortlessly let go in the growing clarity and meditate, the postmeditation will become better and better. Leader Palgyi Nyingpo said,

Letting go of the radiant clarity in meditative equipoise will make abiding better in the postmeditation. Frequent short sessions is the vital point to avoid dullness and agitation.⁹³

By adjusting the length and frequency of meditation sessions according to your constitution, alternating between tight and loose practice without giving in to the power of dullness and agitation, you will come to know that thoughts are rootless. Then, when abiding in the timeless awareness without thought, the introduction is done. There are three: introduction to the essence as empty, knowing how to abide in natural clarity, and knowing that the characteristic of emanating thought is liberation.

(1) Introduction to the Empty Essence

The three yogic exercises cause the consciousness to remain in place without support. There are three manners of introduction. [First,] cutting outer misconceptions: no matter how these external appearances appear or how clear they are, they have no valid existence on the outside. They are the deluded appearances of your own mind, like the sights seen in a dream. From a sutra:

These [appearances] that are merely discerned
do not validly exist but for the appearance of meaning.
For example, like people with cataracts
who see hairs in the moon—appearing without
existing.⁹⁴

[Second is] cutting inner misconceptions: So if appearances are the deluded appearances of one's own mind, what then is that mind like? Looking at mind with mind, [you see that] that mind has no cause of birth, no foundation on which to remain, and no intrinsic essence at all, like the pristine sky. It states in the *Mother*: {378}

Mind is not mind; the inherent nature of mind is lucid clarity.⁹⁵

And in the *Ornament of the Sutras*:

Once all phenomena are realized as one's own mind, then one realizes that mind is also nonexistent.⁹⁶

[Third is] cutting in-between misconceptions: If appearances are the appearances of one's own mind, and mind itself is the emptiness of being not at all real, then what is this movement of various recollections and cognitions? This is the arising of the unimpeded innate dynamic energy of emptiness, like interstellar winds or bubbles in water. At first there is no place of arising, in the end there is no place to go, and in between there is no place to remain. It is something that in its own essence is not at all real and from its dynamic energy arises with no impediment at all. From the *Dohā*:

Whatever emanates from the mind,
that is the nature of the lord.

Are the waves different from the water?⁹⁷

(2) Knowing How to Abide in Natural Clarity

This is to familiarize yourself with abiding in the meaning of the previous severing of misconceptions. Look starkly and rest in the state of the unreality of everything. Relax by

loosening and rest in the meaning of no effortful achievement. Effortlessly let go and rest in the natural disposition without effort. Resting in that way produces three meditative experiences: not pursuing objects is freedom from thought, not being attached to experiences is freedom from fixation, and not having ideas is freedom from meditation. These experiences will arise.

(3) Knowing That the Characteristic of Emanating Thought Is Liberation

What should one do if conceptual thoughts emanate from that state of resting? At that time you need not reject thoughts. Looking further at those very thoughts [reveals that] they are not at all real, like waves of water or the winds of pristine interstellar space. Naturally arisen movement clarifies. Nakedly seen becomes nakedly liberated, so rest in equipoise without wavering from that state.

(B) Introduction during Postmeditation Attainment {379}

While going about daily activities after rising from meditative equipoise, [recognize that] the extent of all appearing form lacks intrinsic nature—it is bright empty appearance free of attachment, like a reflection in a mirror. Recognize that the extent of all sound is vivid empty sound, like the sound of a finger snap or an echo. Recognize all mental thoughts and memories to be stark empty awareness without attachment to their reality, like random visions in a dream. In that way, the attachment to the validity of all phenomena is exhausted. Henceforth, you will not accumulate karma based on objects through the three poisons—the cause of rebirth. Even if you remain as an

ordinary person without intentional contrivance of body, speech, and mind, the two accumulations will spontaneously be completed. Leader Namkhai Nyingpo taught:

Remaining in ordinary body, speech, and mind completes the two accumulations in the mindstream. Look at this counterintuitive vital point wherein [something can be] dried in water.⁹⁸

iv) How to Evoke the Guru's Spiritual Practice in the Special Scriptural Transmission of the Subsequent Authorization⁹⁹

In whichever of the three visualizations you do—extensive, middling, or concise—imagine the syllables *om āḥ hūṃ hrīḥ* in the four places of the actual guru above your head. The eight syllables *om āḥ hrīḥ guru siddhi hūṃ* are the essence of mind training. Repeat this with intense yearning of devotion as supplication to the guru above your head. If you have visualized the extensive or middling support, [imagine that] each guru from the bottom up appeals to the one above in stages by drawing on the essence [mantra] with powerful yearning devotion, such that [they each] become your ally. This is the bottom-up order of supplication. Then do the supplication of the top-down order of requesting blessings. After you supplicate as before, the lineage gurus from the top each dissolve one by one into light rays of immeasurable compassion blessings that melt by turns into the ones below them, down to your own actual guru, and in that way you receive blessings. {380} That actual guru does not dissolve into light but remains as the essence of the combination of the whole lineage. Repeat the essence mantra with intense yearning devotion, causing the immeasurable compassion and great blessings in the form of various white, red, and blue light rays to emerge from

the guru's four places. They melt into your four places like water into water. They purify the obscurations of body, speech, and mind, plus of all three in equal measure. Think that the blessings of Body, Speech, and Mind—identical to empty form, empty sound, and empty thought—enter you and cause experience and realization to blaze forth in an uproar. At the close of the session, say, "May I accomplish the state of the glorious guru, embodiment of dharmakāya." During all activities, remember the guru on your head constantly with the feeling of yearning devotion. Through this, the training of meditative absorption in the afflictive mind will be completed. This is said to be the one mantra that will achieve all kinds of purposes. It produces genuine realization and experience that has not arisen before and increases what has arisen more and more. Even if you have no qualities or realizations and experiences in this life, they will be achieved just so in the intermediate stage. Queen Yeshe Özer said,

Since the long path is shortened by the chakra [practice], the matured support will resolve the paths and levels in a single stroke. Such is the vital point of mind training that integrates the four empowerments on the path.¹⁰⁰

c) Concluding Topics

This has two parts: an explanation of the trainings to uphold [concerning] the four stains and a presentation of four evidences of success.

i) Trainings to Uphold

Here is the way to uphold the trainings concerning the four stains of spills, leaks, overflows, and reversions. If you lose

your attitude of devotion to the guru during this mind training, it is a spill. If you abandon the attitude of love for sentient beings, it is a leak. {381} If you don't give up the meaningless four activities,¹⁰¹ it is an overflow. If you elevate yourself above the seat without experiencing the taste, it is a reversion. You should understand these stains and guard against them. If you spill, fill up: think of the guru's qualities and kindness and cultivate the buddha perception. If you leak, tighten up: meditate with immeasurable love and compassion for sentient beings. If you overflow, straighten up: with intense remorse, give up the actions of this life and concentrate on the practice of virtue. If you revert, get a grip: cultivate certainty in the profound instructions and stake your ground.

ii) Four Evidences of Success

These are evidence of success according to essence, evidence of success according to signs, evidence of success according to qualities, and evidence of success according to counting.

(A) Evidence of Success According to Essence

Knowing all phenomena as mind so that there is no clinging to the validity of anything at all, and knowing the inexpressible emptiness of mind's essence arises from within.

(B) Evidence of Success According to Signs

There are three signs: of the cause, of the path, and of the result. The signs that causal obscurations have been purified are vomiting, disappearing, physically leaking pus and blood while vermin emerge, wearing new clothes,

washing, crossing rivers, and so forth. Signs of retaining the five winds on the path are [as follows]: Retaining the upward-moving wind of earth appears as a white flickering, like a mirage. Retaining the life-sustaining wind of water appears as a bluish wafting, like smoke. Retaining the downward-clearing wind of wind appears as a red glittering, like a firefly. Retaining the [fire-] coinciding wind of fire appears as vivid red, like a candle. Retaining the pervading wind of space appears as totally unobstructed by anything, like the cloudless sky.¹⁰² The signs of pure appearance arising in the result are to see the three supports, the sun and moon arising to you, flying in the sky, and so forth, mostly occurring in dreams.

(C) Evidence of Success According to Qualities {382}

The well-known signs of the qualities of the path of accumulation are the facility of healing and facility of satisfying, and so forth.

(D) Evidence of Success According to Counting

It says in the *Great River Tantra*,

The secret essence, the mantra of guru accomplishment, [recited] one million [times] conveys one to the abode of awareness holder.¹⁰³

It is taught that after counting this essence mantra of mind training a million (*sa ya*) times before, then doing ten million (*bye ba*) or [practicing] for six months' duration will fulfill [the requirement].

The previous masters taught that, of these four kinds of evidence of success, fulfillment according to essence [applies to liberation] in this life; according to signs, to the

time of death; according to counting, to the intermediate stage; and according to qualities, to the next life succession.

This was the guidebook on the mind training of the path of accumulation.

2) Austerities on the Path of Application

This also has three parts: (1) the preparations of going for refuge and arousing the awakening mind; (2) the main practice on how to practice; and (3) the concluding topics on the trainings and evidence of success.

a) Preparations: Going for Refuge and Arousing the Awakening Mind

i) Visualizing the Support

Whether you create the extensive, medium, or concise [support], you only visualize the pure signs and marks of saṃbhogakāya with the excellent attributes because this is the occasion to accomplish the guru as saṃbhogakāya.

ii) Gathering the Accumulations, and iii) Relying on the Path

These are the same as before [in the section on the path of accumulation].

b) Main Practice

i) The Way to Say the Sounds to Integrate the Letters on the Path

Say the vowels and consonants of the Sanskrit alphabet (*ālikāli*) four times. The first time, think that all appearing form, the guru's Body in essence, manifests as the forms of the five families of yidam deities. The second time, all sound that resounds, the guru's Speech in essence, is the innate sound of mantra or only of the essence mantra. The third time, all movement in the mind, the guru's Mind in essence, is clairvoyance and timeless awareness. The fourth time, know that everything is just the way your own mind arises.

ii) The Way to Meditate on the Four Chakras in the Special Visualizations of the Four Empowerments

In the center of the great bliss chakra in your head is the white letter *om*, the seed of the guru's Body. {383} When you say *abhiṣiñca om*, the *om* dissolves into light and becomes white Vairochana making the mudra of sublime awakening, in union with Lochanā.¹⁰⁴ A stream of white bodhichitta falls from their place of union and fills your body. In the center of the enjoyment chakra in the throat is the red letter *āḥ*, the seed of the guru's Speech. When you say *abhiṣiñca āḥ*, the *āḥ* dissolves into light and becomes red Amitābha making the mudra of meditative equipoise, in union with Pandara. A stream of red bodhichitta falls freely from their place of union, and so on as before. In the center of the dharma chakra in the heart is the blue letter *hūṃ*, the seed of the guru's Mind. When you say *abhiṣiñca hūṃ*, the *hūṃ* dissolves into light and becomes blue Akṣhobhya making the mudra of [earth-] touching equipoise, in union with Dhātviśvari. A stream of bodhichitta falls continuously from their place of union, and so on as before. In the center of the emanation chakra in the navel is the yellow letter *hrīḥ*, the seed of the guru's qualities. When you say *abhiṣiñca hrīḥ*, the *hrīḥ* dissolves into light and becomes yellow Ratnasambhava making the mudra of supreme

generosity, in union with Māmakī. A stream of multicolored bodhichitta falls from their place of union, and so on as before. Those thumb-size deities are adorned with the thirteen ornaments of the peaceful: the five silk garments and eight precious jewel ornaments. They sit in vajra posture on lotus-moon seats.

iii) Equipoise and Postmeditation in the Special Introduction to the Root

(A) Introduction in Meditative Equipoise

Assume the seven-point body posture as before. The vital points of speech are to pull up the lower wind, firmly press down the upper wind, and cut off the movement of the breath. The vital points of the mind are to look at the various subtle and obvious thoughts with the five eyes in order to train the energy of clarity in its natural variety. Leader Rinchen [Nyingpo] said,

Forcefully cutting off the narrow passage of mental movement binds the wind-mind to the lucid clarity of the innate state. {384} Such is the vital point of the yogic gazes of five eyes.¹⁰⁵

Whether or not you are aware of the movement of thoughts, look with tortoise-like eyes that are barely closed, slightly squinting. This cuts off the coming and going of winds and thoughts. As control grows, effortlessly let go by saying *phaṭ* and rest relaxed, free of intellect. When you are barely aware of thoughts, look with cowrie-like eyes that are barely closed. When ordinary thoughts are normalized, look with crescent moon-like eyes that are partially open. When thoughts are somewhat obvious, look with kidney-like eyes¹⁰⁶ that are focused slightly upward. When very coarse

thoughts from afflictive emotions that have no remedies arise, look into space with wide-open, full moon-like eyes. In all of these, let go as control increases and afterward rest in an uncontrived state free of intellect—clear, stark, relaxed, pristine.¹⁰⁷

Furthermore, this is the occasion to become familiar with the introduction in mind training from before, which was to abide in the knowledge of the empty essence, the clarity of nature, and the characteristic free of intellect. To that end, extend the continuity of pristine consciousness and blend meditative equipoise and postmeditation attainment, actualizing their unity.

(B) Introduction during Postmeditation Attainment

During all postmeditation activities, maintain [the awareness] that all form merely appears but has no valid existence, like an illusion; that all sound merely resounds and has no valid existence, like an echo; and that all memories and thoughts are traceless, like water bubbles of empty memory.

iv) How to Evoke the Guru's Spiritual Practice in the Special Scriptural Transmission of the Subsequent Authorization

Forcefully arouse the warmth of timeless awareness with the ten syllables that are the essence of the vital points of accomplishment: *oṃ āḥ hrīḥ guru siddhi phala hūṃ*. Repeat them while doing the bottom-up supplication and the top-down request of blessings as before. At the close of the session, say, “May I accomplish the state of the glorious guru, embodiment of saṃbhogakāya.” {385}

c) Concluding Topics

i) Trainings to Uphold

This is how to uphold the trainings concerning the four stains of spills, leaks, overflows, and reversions. When you practice austerity, if the welfare of others comes too soon, it is the stain of spilling, so do not explain dharma during that [time] and do not perform protections or blessings. Since partaking in veneration is a leak, do not give your own possessions to others and do not accept others' possessions. Since relaxing the guarded vows is an overflow, do not cut your hair or nails, do not wash, do not disturb your clothes [and] seat, do not move from your bed, and do stop all talk. Since recalling the eight concerns is a reversion, leave behind all fame and renown of this life.

ii) Four Evidences of Success

The evidence of success according to essence is that on top of the knowledge of mind's essential emptiness in the mind training, now you are free of fixation on the intrinsic clarity itself, such that you know how to integrate whatever thoughts arise. The evidence of success according to signs is that the previous signs of the cause, path, and result now arise as actual objective visionary appearances. The evidence of success according to qualities is that outer and inner creatures can do no harm, and so forth. Evidence of success according to counting is to do fifty million [mantras] or three months' duration.

This was the guidebook on the austerities on the application path.

3) Subsequent Conduct¹⁰⁸ on the Path of Seeing

This has three parts: the preparations of going for refuge and arousing the awakening mind, the main practice on how to practice, and the concluding topics of the trainings and evidence of success.

a) Preparations: Going for Refuge and Arousing the Awakening Mind

i) Visualizing the Support

Whether you create the extensive, middle, or concise version, this is the occasion to accomplish the guru as the vajrakāya, form and emptiness inseparable. Therefore, meditate on the guru as naked and deep blue in color, wearing only bone ornaments.

ii) Gathering the Accumulations, and iii) Relying on the Path

These are the same as before.

b) Main Practice

i) The Way to Say the Sounds to Integrate the Letters on the Path

Say the vowels and consonants [of the Sanskrit alphabet] four times. The first time [think that] all appearing form, the guru's Body in essence, manifests as the forms of the five families of yidam deities—unborn in the first place, nonabiding in the middle, and unimpeded in the end. {386} As real objects they do not exist; know them as the empty appearance of form. The second time, all sound that resounds, the guru's Speech in essence, is the innate sound of mantras of the Speech of the five families of yidams—

unborn in the first place, nonabiding in the middle, and unimpeded in the end. As real objects they do not exist; know them as the empty reverberation of sound. The third time, all movement in the mind, the guru's Mind in essence, is the clear aware Mind of the five families of yidams—unborn in the first place, nonabiding in the middle, and unimpeded in the end. As real objects they do not exist; know them as the empty memories of mentation. The fourth time, form, sound, and movement are all your own mind, the guru in essence, dwelling as the Body, Speech, and Mind of the five-family yidams in aspect. That also is unborn in the first place, nonabiding in the middle, and unimpeded in the end. As real objects they do not exist; know them as the mind—nondual, empty bliss.

ii) The Way to Meditate on the Four Chakras in the Special Visualizations of the Four Empowerments

The seeds of the guru's four vajras, *om āḥ hūṃ hrīḥ*, are in the centers of the four channel chakras. Repeat the four mantras, *abhiṣiñca om* and so on, and clearly visualize progressively the forms of the father-mother sugatas of the four families there. The four forms are unborn, nonabiding, unimpeded, and unreal. Saying that is to seal with the four characteristics.

iii) The Special Introduction to the Root

(A) Integrating the Root in Equipoise

Use the transformations of the five yogic gazes in order to effect liberation in the emptiness of the essence, clarity of the intrinsic nature, and nonduality of the characteristic. In order to cut off the fear of wandering in cyclic existence and falling into the lower realms, use the shrāvaka's

peaceful downward yogic gaze. In order to cut off the hope of desiring to attain the higher realms and emancipation, use the upward yogic gaze of the non-Buddhist brahmins. In order to cut off hateful thoughts, use the male bodhisattva's gaze toward the right. {387} In order to cut off desirous thoughts, use the female bodhisattva's gaze toward the left. In order to cut the bonds of having meditative stability with thoughts of meditating and meditation object, use the sugata's straightforward gaze. Brahmin Sergyi Karakchen said,

Integrating the cutting methods of wisdom on the path
raises nonduality on the path.

This is the vital point for generating unity in the
mindstream.¹⁰⁹

In all those [practices], the physical and verbal yogic exercises and the tightening and relaxing of the mind are certainly the same as [those in the] austerities. Here, [however,] the training in the meaning of the root of mind's natural disposition after the austerities is to maintain the experience without distraction after holding the four activities in mindfulness.

(B) Introduction during Postmeditation

During all subsequent activities, [remember that] all form that appears is not genuinely existent but empty of intrinsic nature. That is, temporarily the unimpeded appearances of interdependence appear as form. In that mere appearance itself, the essence does not move beyond emptiness. So form is nothing other than empty. [But] while the essence does not move beyond emptiness, the dynamic energy appears unimpeded as form. Thus, form is not something other than emptiness. In that way, once [your understanding] of the four characteristics arises, all

phenomena should be understood in this manner until omniscience.

iv) How to Evoke the Guru's Spiritual Practice in the Special Scriptural Transmission of the Subsequent Authorization

To cause the timeless awareness of nonthought to arise all at once, supplicate in the bottom-up style and request in the top-down style as before with these ten syllables that are the essence of postthought: *oṃ āḥ hrīḥ guru jinamitra hūṃ*. When concluding the session, say, "May I accomplish the state of the glorious guru, inseparable appearance-emptiness, vajrakāya."

c) Concluding Topics

i) Trainings: The Way to Guard Against Stains on the Path

At this time of subsequent practice, if the base gets dirty, it is a spill concerning the natural disposition, so exchange it for a fresh seat. If the sentry of the antidote does not collapse, it is a leak concerning experience, so let go directly in the natural disposition. {388} If you are attached to your own view as supreme, it is an overflow, so do not hold to [anything] as the genuine meaning. If the suppositions of tenets do not disappear, it is to revert to words, so do not assert anything at all.

ii) Four Evidences of Success

The evidence of success according to essence is the realization of the distinctive characteristic of nondual freedom of intellect. The evidence according to signs is that

the signs of cause, path, and result manifest now. The evidence according to qualities is the occurrence of various abilities, such as actually seeing the faces of one hundred buddhas and moving to one hundred pure lands. Evidence according to counting is five million [repetitions] or two and a half months.

This was the guidebook on subsequent conduct on the path of seeing.

4) Equal-Taste Conduct on the Path of Meditation

This has three parts: (1) the preparations of going for refuge and arousing the awakening mind; (2) the main practice on how to practice; and (3) the concluding topics of the trainings and evidence of success.

a) Preparations: Going for Refuge and Arousing the Awakening Mind

i) Visualizing the Support

This is the occasion to accomplish the guru as the great bliss equanimity kāya, so whatever the support, extensive or concise, the style is indefinite—meditate as you prefer.

ii) Gathering the Accumulations, and iii) Relying on the Path

These are the same as before.

b) Main Practice

i) The Way to Say the Sounds to Integrate the Letters on the Path

Say the vowels and consonants of the Sanskrit alphabet in reverse order from the bottom up four times. The first time, [think that] all appearing forms appear as the Body of the guru yidam and ordinary bodies without the slightest differentiation of good and bad: empty appearance. The second time, all sound arises as the Speech of the guru yidam and the language of sentient beings without good and bad: empty sound. The third time, all thought and memory arises as the Mind of the guru yidam and the mentation of sentient beings without good and bad: nondual empty bliss. The fourth time, all of that is your own unborn mind, {389} without good and bad or degrees of acceptance and rejection. Also do not harbor even a trace of fixation on that nonduality—seal everything in equality.

ii) The Way to Meditate on the Four Chakras in the Special Visualizations of the Four Empowerments

Meditate on *hūṃ hrīḥ āḥ oṃ* in the four chakras of the heart, navel, throat, and forehead. Say *abhiṣiñca* and so on, and visualize the four sugatas in the four chakras in no particular order. Also take the empowerments in no definite order.

iii) The Special Introduction to the Root

This has two parts:¹¹⁰

(A) Integrating the Meaning of the Root on the Path

That previous unmistakable realization of nondual characteristics free of intellect is not at all different from during the time of daily activity and the conditions of

happiness and suffering. Blend them together and practice steady-stream yoga. The great being Kamalashrīvajra taught,

Rely on the support of whatever helps on the path and destroy the reifying fixation on reality. This is the vital point of the carefree toppling of the established order.¹¹¹

Also, there is a practice of blending the four modes of daily activity with the previous five-eyes yogic gazes [in] the symbol of interdependence. Thus, the four main daily activities divided by [five] branches makes twenty activities with which to practice. The five ways of sitting are the purity of interdependence¹¹² in vajra posture, semi[-vajra] posture, squatting, leaning, and the posture of royal deportment. The five kinds of resting are to lie on the right side, on the left side, on the back, face down, and with the head wrapped and thighs together. The five kinds of standing¹¹³ are getting up, half-standing, standing, getting dressed, and stopping walking.¹¹⁴ The five kinds of going are going, going and wandering, running, running and wandering, and resting. As it says in the *Verse Summary*,

Fully possessed of awareness in going, moving, resting, and sitting.¹¹⁵ {390}

If one further assigns the five yogic gazes to each of those twenty particular activities, and then applies the five eyes to each of those, looking during meditative equipoise and relaxing afterward, it is the concentration and relaxation of five hundred meditative absorptions concentrated into one. That is what is called the meditative absorption enumerating phenomena called “profound illumination.”¹¹⁶

However you meditate, draw up the lower wind, press down with the upper wind, and cut off the movement of the

winds. Let go in the growing concentration, and afterward relax without any contrivance. Rest nakedly in a loose, thoughtless, naturally pristine state. Again during all daily activities, constantly maintain the experience of the root. No matter what happy or sad circumstances occur, integrate them on the path and maintain awareness: easygoing, wandering, apathetic, milling about. Brahmin Yeshe Nyingpo said,

Drawing out the vividness of awareness with limpid clarity develops the value of sharpness.

This is the vital point that destroys the seat of dullness and agitation.¹¹⁷

(B) Introduction during Postmeditation

During all postmeditation activities, maintain nondistractedness in accordance with the repetitive verses on the great total purity from the *Perfection of Wisdom*:

Since the nature of all phenomena is totally pure, form is totally pure. Since form is totally pure, self is totally pure. In the same way, form is totally pure and self is totally pure and all phenomena are totally pure by nature. This is not dual nor divisible; it is not individual nor differentiated.¹¹⁸

Apply the spoken sounds accordingly to the mindful mind.

iv) How to Evoke the Guru's Spiritual Practice in the Special Scriptural Transmission of the Subsequent Authorization

To produce the realization of equality of taste in the mindstream, supplicate in the bottom-up style and request in the top-down style as before with these ten syllables: *om*

āḥ hrīḥ guru pramaṇaye hūṃ. {391} When concluding the session, say, “May I accomplish the state of the glorious guru, the great bliss kāya of equanimity.”

c) Concluding Topics

i) Trainings: The Way to Guard Against Stains on the Path

At this time of equalizing the taste, if you do not give up your egotistic partiality, it is a spill concerning yourself, so do not make a big deal of your achievements. If disputes depend on you, it is a leak on others, so do not be resentful of others’ contempt. If the extremes of dualistic appearances are not released, it is an overflow concerning your understanding. Do not hold to the duality of self and other. If the fault of leaking arises, it is a reversion concerning delusion. Do not follow after desire and anger.

ii) Four Evidences of Success

Success according to essence is realization free of intellectual characteristics that does not distinguish objects to be rejected or accepted in daily activities and becomes the steady-stream yoga.¹¹⁹ Success according to signs is that the causal, path, and result signs increase from previously and clarity becomes steadfast. Success according to qualities is the increase of the previous qualities from the path of seeing. Success according to counting is one million, three hundred fifty thousand¹²⁰ [repetitions] or one month.

This was the guidebook on equal taste on the path of meditation.

5) Freedom from Action on the Ultimate Path

This has three parts: (1) the preparations of going for refuge and arousing the awakening mind; (2) the main practice on how to practice; and (3) the concluding topics on the trainings and evidence of success.

a) Preparations: Going for Refuge and Arousing the Awakening Mind

i) Visualizing the Support

This is the occasion to accomplish the guru as the nirmāṇakāya, so whether you meditate on the extensive, concise, or middle version, the guru [appears as] the supreme nirmāṇakāya with the robes of a monastic.

ii) Gathering the Accumulations, and iii) Relying on the Path

These are the same as before.

b) Main Practice

i) The Way to Say the Sounds to Integrate the Letters on the Path

Say the fifty letters of the Sanskrit alphabet from the bottom up and say the letter *a* alone four times. The first time, [think that] all appearing forms are self-appearing nonexistent appearances {392} that dissolve like clouds vanishing into the sky, appearing to others as the Body of nirmāṇakāya buddhas enacting continuous enlightened activity. The second time, all resounding sounds are self-appearing nonexistent appearances that dissolve like clouds

vanishing into the sky, appearing to others as the Speech of *nirmāṇakāya* buddhas enacting continuous enlightened activity. The third time, all thoughts and memories that create movement are self-appearing nonexistent appearances that dissolve like clouds vanishing into the sky, appearing to others as the Mind of *nirmāṇakāya* buddhas enacting continuous enlightened activity. The fourth time, be resolved that all of that is your own mind, also self-appearing nonexistent appearances that dissolve like clouds vanishing into the sky or like ice melting in the sea. Conceptual clinging to the nature of phenomena as genuine also dissolves into the basic space of no-mind (*blo braḥ*), appearing to others as the four *nirmāṇakāya* *ḍākinis* who evoke the welfare of beings and accomplish continuous enlightened activity.

ii) The Way to Meditate on the Four Chakras in the Special Visualizations of the Four Empowerments

Say *bodhichitta oṃ* and visualize Vairocana father-mother in union in the great bliss chakra. The father dissolves into the nature of *bodhichitta* and melts into the mother. In order to accomplish the welfare of others, the mother becomes white Buddha *Ḍākinī* holding a wheel and a blood-filled skull cup, appearing to others as suppressing with splendor. With *bodhichitta āḥ*, Amitābha in the enjoyment chakra dissolves into *bodhichitta* and melts into the mother. In order to accomplish enlightened activity, the mother becomes red Padma *Ḍākinī* holding a lotus and a blood-filled skull cup, appearing to others as bringing [them] under control. With *bodhichitta hūṃ*, Akṣobhya in the dharma chakra dissolves into *bodhichitta* and melts into the mother. In order to accomplish enlightened activity, the mother becomes blue Vajra *Ḍākinī* holding a vajra and a blood-filled skull cup. Those disciples that have been

brought under control experience yearning and faith in you. With *bodhichitta hrīḥ*, Ratnasambhava in the emanation chakra dissolves into bodhichitta {393} and melts into the mother. In order to accomplish enlightened activity, the mother becomes yellow Ratna Ḍākinī holding a precious jewel and a blood-filled skull cup. The individual aspirations of the faithful disciples are satisfied by the holy dharma. All four ḍākis have one face and two hands. The right hands hold aloft their personal insignia and the left ones grasp the blood-filled skull cups to their hearts. They are adorned by the five symbolic bone ornaments, dancing with their right legs held up and their left legs extended.

iii) The Special Introduction to the Root

(A) Integrating the Meaning of the Root on the Path

Once equipoise and postmeditation are blended as one, from then on all fixation on view and meditation is destroyed. Think:

Kyema! Since all phenomena are indeed unreal in their empty essence, there is nothing other than the welfare of sentient beings and no reason to view my own welfare. I swear I will not view in this way. If I do so view, it is my fault. I swear I will not contemplate. If I do so contemplate, it is my fault. I swear I will not engage in [such] conduct. If there is such conduct, it is my fault. I swear I will not practice. If I do so practice, it is my fault.

Destroy the antidote that binds you to your own welfare and take on a sincere promise. Decide with conviction to do whatever is best for others' welfare. The Great Being Ratnavajra taught,

Do not use the dharma to befriend bondage.
That is, do not cause the gods to fall down as devils.
This is the vital point of the result becoming an ally on
freedom's path.¹²¹

(B) Postmeditation Conduct

In the conduct of postmeditation as well, be motivated by love and compassion for all the sentient beings who do not have that kind of realization. Even just saying the *kaṃkani dhāraṇī* in the ears of animals and giving refuge, awakening mind, empowerment rituals, and anything else is appropriate to plant the seed of liberation in their all-ground consciousnesses. For those whom you cannot actually benefit now, {394} pray that they will become disciples at some point in the future.

iv) How to Evoke the Guru's Spiritual Practice in the Special Scriptural Transmission of the Subsequent Authorization

oṃ āh hrīḥ guru bhuhū kuru hūṃ Supplicate in the bottom-up style and request in the top-down style with these ten syllables, the essence of self-investiture as meditator of applied activities to achieve prolific welfare for others. When concluding the session, say, “May I accomplish the state of the glorious guru, the epitome of *nirmāṇakāya*.”

c) Concluding Topics

i) Trainings: The Way to Guard Against Stains on the Path

At this time of self-investiture free of action, if the attitude of accomplishing the result is not pure, it is a spill

concerning hope, so give up desiring to attain buddhahood for yourself. If you regard cyclic existence as something to abandon, it is a leak concerning fear, so don the armor of remaining in cyclic existence until it is empty in order to enact beings' welfare. If dualistic mind is not pure, it is an overflow of zealous clinging to virtuous deeds. No matter what, help others. If daily activities are lost in normalcy, it is the stain of reverting by straying into the eight worldly concerns. Abandon the passionate clinging to this life and determine to practice dharma your whole life.

ii) Four Evidences of Success

Success according to essence is when all intellectual thought dissolves into the native state of the realm of phenomena without the need to maintain mindful recollection, such that virtuous practice is always present. Success according to signs is when all the signs of the cause, path, and result become extremely clear and steady. Success according to qualities is when you touch the actual attainment of featured qualities of buddhahood. Success according to counting is seven hundred thousand or half a month's duration.

That was the guidebook of freedom from action in self-investiture on the ultimate path.

B) Emerging from the Straight Path of Three Austerities

The four categories have three parts each.

1) Three Examples

The first example is that cutting through misconceptions while depending on a master is shrāvaka-like austerity. Devotion augments the vital point of the guru {395} such that the guidance of [the guru's own] practice is properly received and understood. The second example is that practicing and accomplishing by oneself is pratyekabuddha-like austerity. In isolation, pure vision in the yidam establishes the levels and brings the attainment of spiritual powers in this life. The third example is that achieving the welfare of others after consummating your own welfare is heroic bodhisattva-like austerity. In the places where the auspicious connections for enlightened activity are arranged, exhorting the ḍākinīs to act is to be sincerely involved only for others' welfare.

2) Three [Classes of] Person

These are the class of monastics who have renounced worldly activities, the class of householders who take up worldly activities, and the class of mendicants who live with the qualities of training in daily activities but who are not involved in materialistic accumulation.

3) Three Periods

There are three time periods for those three types of person. For monastics, the best is twelve years, medium is six years, and the least is three years to enhance the pratyekabuddha-like austerity. For householders, best is three months, medium is two months, and the least is one month. For mendicants, best is three days, medium is two days, and least is one day.

4) Three Conferral Systems

For a monastic, [the conferral method] is called “singly” (*rkyang pa*). It is not granted and practice not initiated for the subsequent path until the previous path is completed, so that the consummation of the path is reached in the right order. For the householder, it is called “backtracking” (*gug pa*). Practicing for one month or however long there is time for, in that amount of time all five paths will be completed.¹²² Again, however, whatever time there is later on, the previous [paths] can be revisited. In that way one enters the ultimate path. For the mendicant, it is called “concurrence” (*sbrags ma*). Practice is undertaken and the five paths are completed instantly within a single day or a single session.

With the three systems of conferral divided in this way, the three classes of person will reach the culmination [of the paths] without damaging the oaths. {396} The Sage Dewai Gocha taught,

Dividing the narrow path of austerities into three processes, the practitioner will not develop leaks. Recognize stains [and] grasp [this] vital point of observing precepts.¹²³

iii. The Yoga of Fruition: Free of Action

The essence of one’s own mind is totally pure by nature. Endeavoring on the path of just that [realization] and the actualization of the guru’s blessings culminates in the purification of the incidental stains. The liberation of the timeless awareness within the state of basic space is dharmakāya. On top of that, the energy of unrestricted natural clarity is perfected and control of awareness is gained, so that one appears adorned with the physical marks and signs to the pure perception of those to be tamed, which is sambhogakāya. On top of that, the state of

mind's characteristic of inseparable appearance-emptiness manifests the deeds of skillful methods, which appear as whatever is appropriate to those to be tamed—the *nirmāṇakāya*. The inseparability of those three *kāyas* is the *mahāsukhakāya* (great bliss body). Once you attain those four *kāyas*, enlightened activity of taming beings pervades everywhere without restriction through the timeless awareness of knowing all that is and how it is. This occurs as effortless, spontaneous presence for as long as cyclic existence continues. The time it takes to attain is in this very lifetime of immediate perception by those of superior [capability], at death for the middling, and in the intermediate state without delay for the lesser. It is also said that success according to essence will definitely be accomplished in this lifetime, success according to signs at death, and success according to counting in the intermediate state. Qualities will arise after a succession of births.

This constitutes the guidebook on the main practice of the five paths of the Red Guide. With the work by Omniscient Sönam Pal as the basis, this arrangement for liturgical recitation for those who needed supplementation is finished.¹²⁴

c. Supplement: Additional Explanations of Auxiliary Methods

This has three parts: presentations about clearing obstructions, enhancement practices, and the door of vital points on how to practice. {397}

i. Clearing Obstructions

This has three parts: clearing the obstructions of unbalanced elements, severing the diffusion of method and wisdom, and the way to clear up the four stains on the individual paths.

A) Clearing Obstructions of Unbalanced Elements

If the practitioner experiences agitation and irritation due to the predominance of fire, you should relax directly in mind's base with crescent moon-like eyes and repeat *om u ū pa pha ba bha ma va ha svāhā*¹²⁵ a hundred or so times. Awareness will grow into its own place. If awareness proliferates and then will not abide because of the predominance of wind, focus awareness on the objects with fishlike eyes and repeat *om o ō ta tha da dha na la sa svāhā*. Then awareness will abide. If there is heaviness and gloom due to the predominance of earth, invigorate and revitalize awareness by focusing on space with kidney-like eyes and recite *om i ī ca cha ja jha ña ya ṣa svāhā*. Experience and awareness will gain sharpness and vigor. If experience flickers and grows dim because of a predominance of water, elevate awareness with full moon-like eyes and recite *om e ai ṭa ṭha ḍa ḍha ṇa ra śa svāhā*. Experience and awareness will gain sharpness and vigor.

B) Severing Diffusion of Method and Wisdom

If awareness of wisdom diffuses [due to] analysis, relax awareness directly on its base with the yogic gaze of the tortoise and recite the thirty-four consonants placed between *om* and *svāhā*. Then meditative experience will be lubricated. If awareness of methods diffuses [due to] experience and becomes obtuse, change to an unrestricted yogic gaze and repeat the twelve vowels, without *ṛi ṛī li lī*, in between *om* and *svāhā*. The energy of awareness will

arise without restriction. If method is separated [from wisdom], rotate the gaze like the eyes in a mask and recite *om ri ri li li svāhā*. The realization of their unity will arise.

C) The Way to Clear Up the Four Stains on the Individual Paths

For the four [stains] of spills, leaks, overflows, and reversions of [yoga's] own internal codes, say in turn *a ka na dhī ma hā ka na dhi svāhā / ā ka na ta pa ra ni dhi svāhā / i su ma ba ra ti na la svāhā / ī na ra si pa ta la svāhā*.¹²⁶ {398} Clear up whatever stains arise by reciting the individual mantra ten thousand times. The four auspiciously connected substances are the claws of marmots and badgers and the eyes and ankles of small dogs. Wearing these four on the body sequentially will clear up whatever stains occur. The auspiciously connected mantras and substances for the four stains of mind training are to recite *u hu ta ma ku lu ji ma svāhā / ū me su ra tri pa ti le svāhā / ri pra ca ri ha ri li ta svāhā / rī do ha bha to la hrī hrīh svāhā* /¹²⁷ and to bear pearls, gold, holy relics (*śarīraṃ*), and the emblems of the guru's spiritual practice. The auspiciously connected mantras and substances for the four stains of austerity are to recite *li śo ba ra gu dhi hri ta svāhā / lī bha la bhi su ma hri dha ba ra svāhā / e kun dha li ta na sa ri svāhā / ai bha ra bha ri hūṃ ja la svāhā* /¹²⁸ and to wear monkey fingers, mongoose claws, cow udders, and women's toenails on the body. The auspiciously connected mantras and substances for the four stains of the subsequent path of seeing are to recite *o ha ku ha na pa da sa svāhā / au ma hā kun dhi ha he la svāhā / aṃ ma ghu dhe bi śi le re svāhā / aḥ de la ra me na ha da svāhā* /¹²⁹ and to wear the ears of pig and goat, and horns of stag and wild yak on the body. The auspiciously connected mantras and substances of the four stains of equal taste are to recite *ka*

a na ca ma dha la na svāhā / kha hi saṃ buddhi vi śa na svāhā / ga dharma lu hūṃ hri pa ra svāhā / gha ma hā he se ri sa ri svāhā /¹³⁰ and to wear pig snout, musk deer tusk, peacock feathers, and karshapaṇa [coins] on the body. The auspiciously connected mantras and substances for the four stains of the ultimate path are to recite *nga bi ma ti pra ma ha ri ti svāhā / ca to ma ti ku ru dha ni svāhā / cha ti la ma ti gha śa ma svāhā / ja ha ra ha ra pra ga śi svāhā* /¹³¹ and to wear the fingers of monkeys, puppies, blacksmiths, and thieves on the body. Each of the five paths thus has four mantras and four substances that should be applied as methods to clear away whichever of the four occur: spills, leaks, overflows, or reversions.

ii. Enhancement Practices {399}

Enhance the practice by invoking the guru with devotion and the four vital points of exercise of the ḍākinīs' secret words.

A) Invoking the Guru with Devotion

In the system of this essential ultimate path, practice is enhanced only by devotion, which also holds for the perfection of the path qualities. The mantras and visualizations for the invocation of the guru's spiritual practice, the extreme invocation, and the invocation from vital points only serve to strengthen it. The invocation of the [guru's] spiritual practice in all five paths was [already presented] in the course of this guidebook. Here, I will write about the extreme and vital points' invocations. In these three invocations, the subsequent one is applied if the path-signs of the previous one are not complete.

1) Path of Accumulation

For the extreme invocation of mind training, [imagine that] the nature of the guru's Body is a white *om* in the center of a white eight-spoked wheel on your head. Contemplate the white mantra that invokes the Body circling around in the eight spokes: *om āḥ hrīḥ guru siddhi hūṃ*. In the first meditation session, think of the mantra string on your head and recite it in the manner of reading while imagining the invocation of the guru's Body. Likewise, in the next three sessions, respectively, think of a red eight-petaled lotus in the throat, a five-colored eight-pointed endless knot in the heart, and a yellow eight-faceted jewel in the navel. In their centers are the red *āḥ* seed of Speech, blue *hūṃ* of Mind, and yellow-green *hrīḥ* seed of qualities and enlightened activity, respectively. Contemplate the concordantly colored eight syllables of the mind-training mantra circling those three. In each of the last three sessions, imagine invoking respectively the Speech, Mind, and qualities and activities while reciting in the manner of reading the mantras in the throat, heart, and navel.

Invocation from the vital point is to meditate exclusively on the guru in the four channel chakras of the guru on your head. In the first meditation session, contemplate the invocation of the guru's Body while reciting as if reading the seed syllables on your own head. Dim, hazy, white light rays {400} from those seed syllables come out of your nostrils and enter through the guru's nose. They melt into the seed syllable and mantra string in [the guru's] head and invoke the Body. Then the blessings of the Body come from the seed syllables as extremely clear and vivid light rays that emerge from the guru's nose and enter your own nose, melting into the seed syllables of the head. Think that you receive the vase empowerment, purify physical obscurations, and obtain physical spiritual powers. Then your own body becomes the vajra Body. Similarly, in the second meditation session, invoke from the vital point of

Speech, and so forth—apply the same kind [of visualization in each case].

2) Path of Application

For the extreme invocation through austerities, imagine in the guru's and your channel chakras of the four places, the nature of the guru's four vajras appears as the father-mother [buddhas of] the four families—Vairochana and the others. In the heart of the father aspect there are, in order, an eight-spoked wheel, ten-petaled lotus, eight-pointed endless knot, and eight-faceted jewel. In the centers of those are the seeds. In the throat is *ma*. To the right and left of the seed syllables of the other three are *gu ru*. The rest, *om āḥ hrīḥ siddhi phala hūṃ*, are arranged on the spokes and so forth. The *guru* [syllables] in the throat are arranged as usual. In the four sessions, do the invocation by stages, reciting as if reading the mantra strings with the seed syllables of the four places, alternating between yours and the guru's.

For the invocation from the vital point, the light rays of the reading-like recitation of your own seed syllables invoke the guru on your head and gather the blessings of Body. You receive empowerment and so forth—apply the same formula as in the mind training. The only difference is the meditation of [the particular] deities of the four families in the four places.

3) Path of Seeing

For the extreme invocation of postmeditation, visualize the guru in the aspects of the four families sitting in the guru's and your four places. In the hearts, the seed syllables are displayed in the wheel at the heart and so forth, as before in the austerities [invocation]. The difference is that they

are sealed by the unborn state, and so forth. Then in the four sessions by turns recite in the manner of reading and the like as before. Invocation from the vital point, the emanating and reabsorbing of light rays, receiving the four empowerments in the four sessions, and so on are all the same as before. {401}

4) Path of Meditation

In the extreme invocation of equal taste, the guru as the essence of the four families sits in the guru's and your four places. In the hearts are the wheel and so on, with the seed syllables as in the [path of] austerities. Here, the order of the visualization is not predetermined. Invoke in the manner of reading during the undetermined four sessions. Invocation from the vital point is as before with the invocation from the emanation and reabsorbing of light rays and the gathering of blessings, except that here the order is indefinite.

5) Ultimate Path

For the extreme invocation of freedom from action, the four dākinīs sit in the guru's and your four places. Meditate as before on the four seed syllables in the wheel in the heart and so on. Invoke in the manner of reading in the four sessions by turns. To invoke from the vital point, light rays emanate and reabsorb as before and invoke from the vital point in the four sessions.

Thus if the path-signs are complete by only those invocations of spiritual practice, it is of course fine. But if they are not complete, connect signs to the last two invocations through the recitation, such that it is impossible for the signs and qualities not to be completed. So it is said.

The reason for the advent of three invocations of spiritual practice is indicated in a sutra:

The bodhisattva, the great being, who engages the highest altruistic aspiration and desires to quickly attain unsurpassable, genuine, complete enlightenment should first attend, please, and serve the guru.¹³²

And Dampa said,

Meditation arises unexpectedly in [those who have] the accumulations.¹³³

[By this he meant that] the vital point of invoking the spiritual practice is to offer whatever exists in guru offering. As the guru is pleased by that, the realization of blessings arises. The vital point of extreme invocation is to offer the substances to be offered to the guru as pleasing necessities or as your own necessities. Realization arises on the strength of that offering. {402} The method of invocation from the vital points is to offer whatever substances will please the guru without consideration for your own needs and enjoyments. Realization will be born on the strength of that.

B) Enhancement through Four Vital Points of Energy Training

1) The Vital Point of Converting Any Utterance into a Secret Mantra Recitation Practice

Called “borderline shadows” (*'khor lo grib mtshams*), it refers to the times of evening and morning just at the border of seeing and not seeing the lines in your palms. In the morning before first cock’s crow, without saying

anything else, thrice repeat three *om* and the sixteen vowels of Sanskrit. At dusk, after the birdsong ends at bedtime, thrice repeat the thirty-four consonants ending with *svāhā*. That entire day, whatever you say will become mantra and also you will have unimpeded abilities in whatever you do.

2) The Vital Point of Completing the Two Accumulations in the Mindstream While Remaining in Your Ordinary Body

At night when going to sleep, lie on your right side and say the consonants three times. All thought movement is the innate energy of empty mind itself. Seal that in the unborn, sky-like mind and sleep. In the morning when you awake, by your repeating the vowels three times, all objective outer appearance becomes the unhindered doors of perception of your own mind, sealed with the illusory nature of appearance. By those [methods], even while body and speech remain in their ordinary state, the two accumulations are completed internally without effort.

3) The Vital Point of Self-Perfection of Afflicted Mentation through the Energy of Meditative Absorption

Since afflictive emotion is the natural energy of mind, even if discarded it is not gone. But special methods make it into the path. Thus, if thoughts of desire arise to the yogin, looking nakedly at the very essence of that desire divests it of a root. Within that state, repeat *om pa pha ba bha ma a ā i ī u ū e ai o au am āḥ svāhā* one hundred or twenty-one times. That same afflictive emotion will naturally dissolve into the realm of emptiness, and desire will arise as the timeless awareness of discernment. Applying the same

[method], if hatred arises, recognize it as before and repeat the *ṭa* set [of letters] plus the twelve vowels, and it will arise as the mirrorlike timeless awareness. {403} If jealousy occurs, recognize it and repeat the *ca* set of letters plus the twelve vowels, and it will arise as the timeless awareness of accomplishment. If bloated with pride, recognize it and repeat the *ka* set of letters plus the twelve vowels, and it will arise as the timeless awareness of equality. If obscured by stupidity, recognize it and repeat the *ta* set plus the twelve vowels, and it will arise as the timeless awareness of the realm of phenomena.

Since the circumstances of the path are caused by objects, when afflictive emotion arises in relation to any object, consign that very thing as your witness and practice. When you look directly at whatever affliction arises, it does not stand on its own and is liberated in its rootlessness. Maintain in that state and recite the individual mantras to stabilize.

In the *Symbol Tantra* commentaries and the old guidebooks, there is nothing more than [what has been presented so far]. However, looking at the guru's works on the system of transformative yogic gazes in the vital points of the body, [there is this]: In general, the vital point of the body is the vajra position of crossed legs and holding the body erect. Then the particular [instruction applied] to anger is to stretch out the two hands with intertwined fingers and clasp the left knee while focusing the gaze to the right. For desire, reverse that and clasp the right knee with the two hands and focus the gaze to the left. For stupidity, place the two hands in meditative equipoise with the two thumbs pressing on [the base of] the ring fingers and let the gaze fall to the tip of the nose. For jealousy, place the two hands loosely crossed in the lap with the elbows slightly stretched and focus the gaze directly in

front. For pride, the two hands touch the earth and the eyes are focused upward.

4) The Vital Point of Making Channels and Winds Workable without Relying on Upper and Lower Doors

Whatever virtuous applications you do, at the outset of a session visualize the great bliss chakra in your head with thirty-two channel petals. The seed of the guru's Body, *om*, is in the center and the thirty-two consonants on the petals. The seed of Speech, *āḥ*, is in the center of the enjoyment chakra in the throat with the sixteen vowels on the petals. The *hūṃ* seed of Mind is in the center of the eight-petaled dharma chakra at the heart with *a ka ca ṭa ta pa ya śa* on the petals. {404} *Hrīḥ* is in the center of the sixty-four-petaled emanation chakra at the navel and the thirty-two consonants are on the petals twice—once around to the right and once around to the left. They are in the manner of the channel being the heroine and the seed syllables being the heroes. In that way, at the beginning of the session, recite all the letters each time and visualize them from the top down to enter the session. When you emerge from the session and say the syllables three times each, all the letters dissolve by stages into drops of bodhichitta and melt inside the *dhūtī* (central channel). With that, think that all phenomena are the pristine constituent that is the nature of bodhichitta—free of embellishment, sky-like naked clarity. Rest in that state without contrivance. Also, the syllables are method and the channels wisdom. When the letters fall into the *dhūtī*, the pristine constituent dissolves and great bliss blazes in their unity. All the outer and inner heroes and *dākinīs* are pleased by that, and thus the channels and winds become workable, such that all purposes of yourself and others are achieved. So it is said.

iii. Showing the Door to Vital Points on How to Practice

It says in the *Symbol Tantra*,

One-to-one, one-three, and one-to-one.¹³⁴

“One-to-one” (*gcig la gcig*) refers to the time of mind training. Until you can be on your own, you should stay beside the guru and, like Sadāprarudita relied on Dharmodgata, accomplish whatever pleases the guru with your body and enjoyments while doing the approach practices of mind training.

“One-three” (*gcig gsum*) refers to the three [paths of] austerities, subsequent conduct, and equal taste. Once mind training is completed and the empowerment of mind training received, in the season when warmth comes (spring), the channels and winds will be vitalized. At that time the guru will lead you to an isolated place. There, after the *ḍākinīs* have been pleased by a communal feast, the disciples wash their own bodies with water and massage them with sesame oil and grain oil, making them smooth and supple. Then, in a wide-open space, the guru teaches the fifteen yogic gazes and looks for evidence of warmth. Once the root [of mind] is grasped and the yogic gazes trained, {405} thanks of appreciation are offered to the guru. Then it is permitted to enter the austerities.

For that, under an auspicious configuration of stars during the waxing moon, first construct a house in the isolated place of practice, wherever it is. Build it an arm span wide (six feet) inside and half an arm span long. Plaster the gaps of the walls with whatever auspicious substances you can get, such as various jewels, grains, herbs, and silks. The door should face east, and in the other three directions make the shape or drawing of doors inside and small white windows on each of the outer sides. Finish

the inside surfaces by plastering with a mixture of various herbs or by sprinkling, and then secure the roof. Upon the inside of that, hang the canopy of the mother of the victorious ones, and beneath it draw the mandala of the earth goddess. On the four doors put *e vaṃ ma ya*, on the four corners *ma ma kha la vo*, and on the walls display the teeth and fingernails of a pure girl that have the akṣha drawn on them. Hang wheels in the four directions, and drawings of knots on the backs of the four doors. For the consecration, if the guru from whom you got this house project is around, then invite him or her to do the consecration. If the guru is no longer alive or it is too far away to invite someone, throw flowers from the initial house project, if you have them, and that will suffice. If not, then invite four monks to partake of food and then request the consecration. Otherwise, supplicate your own guru intensely and recite the essence of interdependence [mantra] on grains and scatter them. At the end, say, “May it be well consecrated. May it be auspicious.” That will consecrate it.

It is excellent if you actually build the house like that. If not, then once you have gotten the empowerment of the house project, it is said to be sufficient to imagine that some similar appropriate house is [really] that one, and scatter flowers as before to consecrate it. Enter there and do the practice. If the five paths are done in one sitting, then it’s finished. If not, then do the threefold austerities, subsequent conduct, and equal taste.

For that, first gather the three preconditions: The condition of sustenance is to collect the ground and boiled medicine and food that are prescribed for your constitution. {406} The condition of support is to rely on pleasant servants. The condition of auspiciously connected substances is to rely on that which supports the austerities.

There are three causes to abandon: Do not give your food and clothing to other people or use other peoples' food and clothing, because that is the cause of damaging the auspicious connection of substances. Do not cut your hair or nails, do not bless others, do not expel mucus, do not wash, and do not fluff up your seat, because those are the causes of damaging the auspicious connections of the body. Do not teach the dharma, chant mantras, discuss experiential realizations, or explain signs and marks, because those are the causes of damaging the auspicious connections of the speech.

There are three blessings to do: Abandon thoughts of your body as ordinary and bless it as the deity's. Cease [other] verbal utterance and count mantras. Control the mind with yogic gazes and do not prolong the continuity of previous and subsequent thoughts.

There are three applications to do before [you begin]. The application of place is to sweep the dust and smear the mandalas. The application of support is the placement of representations of the guru and Jewels. [The application of] tormas is a big ransom torma (*gta' gtor*) held as ransom which is given to the dharma protectors for [their] promises. To send out whatever daily tormas (*rgyun gtor*) there are, gather the tormas in a container without distinguishing them and afterward give them to the malicious and obstructing spirits as gifts and banish them on command. Dedicate tormas to the ground masters to appoint them as hosts and request their help. It says in the *Symbol Tantra*,

Peacock chicks do not mature if the nest is moved.¹³⁵

That is to say, do not move from the practice place until equalizing taste is completed. Promise to practice for short periods of time and then accomplish it by extending to

longer periods without interruption. That way, you may attain spiritual powers without interference from obstacles. The previous observances mostly [relate to] the middle austerities and are observed here at the time of pratyekas. In particular, at the time of the path of application, they must be guarded with extreme vigilance.

In any case, diligently sever the clinging tangles of self-fixating mind, which is overly concerned with this life. Then the support (i.e., the practitioner) endowed with the three [levels of] vows practices by means of yoga's six internal codes undamaged {407} and without being sullied by the stains of spills, leaks, overflows, and reversions. If you are so sullied, apply the individual methods for clearing them up as the occasion demands, as explained before [in the sections on] clearing away obstructions and enhancements on the paths. Then, until the signs of success on the path are complete, hold your own ground in the practice.

"One-to-one" again means that once you have reached the ultimate accomplishment of self-investiture at the time of being a great hero, you will engage in the welfare of others.

Furthermore, if the auspicious connections do not arise and the practitioner becomes "leaky," as in the time of the overflow by stains, wash yourself and enter the house of auspicious interdependence. [There], make offerings to the Jewels, supplicate the guru, and then enter into the session of any of the five or three paths, doing whatever mantras of the five paths are appropriate for restoration and creating auspicious connections. Occasionally recite the essence of interdependence [mantra] and the essence of [Shākyā] Muni mantra. It is explained that at that time, you should draw the Teacher's Body or the Muni mantra on the wall. Do not let others inside the house.

From the Pacification guidebook *Distilled Elixir*, this was the chapter that explains the guidebook of the five paths in the later transmission along with additional points.

[Colophon]

I collected in one place whatever guides of the three transmissions of Pacification were extant and arranged this convenient guidebook called *Distilled Elixir*. This ignorant monk of the Nyö clan, Dharmashrī, avoided rewriting them. The manuscript was completed at the dharma college of Orgyen Mindroling and shared. May it become the cause of unsurpassable benefit for the doctrine and for sentient beings. Grow! Increase! Flourish!

28. STAINLESS APPEARANCE—WORDS OF THE SUPREME ADEPT

*A Guidebook to the Five Paths of the Holy Dharma
Pacification of Suffering from the Lineage of the Adept
Dampa Sangye*¹

SÖNAM PAL

SÖNAM PAL of Nyedo Monastery (1216–1277) was often just called “The All-Knowing” or “Omniscient One.” His accomplishments as recounted in *The Blue Annals* make it clear why that was so, yet this is not an uncommon title, which has led to some problems of identification. He was the eldest of three sons of Mawai Senge (also known as Tsöndru Senge), who was one of the “three family incarnate siblings” (*rigs gsum sprul pa’i sku mched*). The other two were Rokchen Sherap Özer (or Rokben) and Zhikpo Nyima Senge, all of them disciples of Gyalwa Tene. Sönam Pal, in turn, had three sons known as the Kunga Siblings, all of whom also figure in the lineage of the later transmission of Pacification. Thus it seems to have become a family affair for a while at least. In fact, it might have happened earlier if Gyalwa Tene’s heir-apparent son had not died at an early age.² However, actual offspring and “spiritual sons” are sometimes confused, and it should be noted that in Dampa’s biography, five entirely different sons are listed for Sönam Pal.³ This is because the author, Khamnyön Dharma Senge, apparently misread the information in *The Blue Annals*, which in fact assigns those five to the other important

lineage holder, his cousin Trulzhik Darma Senge.⁴ Many who were in the lineage were associated with the monastery of Nyedo, and thus “Nyedowa” often precedes their names. Nyedo Monastery was established in the thirteenth century and reportedly offered to Rokben (Sönam Pal’s uncle), who instead passed it to his brother Tsöndru Mawai Senge in 1208.⁵ Sönam Pal was installed there in 1229. This monastery was the seat of a branch of the Che (*Ice*) lineage, part of the middle transmission, and the teachings followed there were both Pacification and the Kālachakra. According to the short biography in the *Treasury of Names*, Sönam Pal was a master of Kālachakra, as well as almost everything else.

The lineage held by All-Knowing Sönam Pal is often called simply the “Guide to Five Paths” (*lam lnga’i khrid*) and, as pointed out by Kongtrul in his catalog, appears as the twenty-first lineage in the *Hundred Guides of Jonang* by Kunga Drölchok (1507–1566), which is sometimes considered the prototype of Kongtrul’s collection. The essential points are summarized by Kunga Drölchok in very familiar detail in *Texts of the One Hundred and Eight Profound Guides*.⁶ Surprisingly, it is stated there and elsewhere by Drolchok to be drawn from a guidebook by Rongtön Sheja Kunrik (1367–1449), the great Sakya master also known as Shākya Gyaltsen. Furthermore, Kunga Drölchok says that in turn was received from another Sakya lama, Changlungpa Zhönnu Lodrö (1372–1475). These guidebook(s) have not been located, but chronologically they must have been based on that of Sönam Pal, who appears seven generations earlier than Changlungpa in one transmission line.⁷ I mention all this just because it is a rather surprising variation from the usual Pacification lineages and the Sakya connections need more investigation.

The explanation of the five paths by Sönam Pal provided the blueprint for Dharmashrī's explanation of the Red Guide in the later transmission in *Distilled Elixir*. The version here in *The Treasury of Precious Instructions* has been augmented by Jamyang Khyentse Wangpo, who probably added the interlinear notes. In the catalog, Kongtrul states specifically that the verses at the beginning and the end were added by Khyentse, but then in typical safe mode adds "et cetera" (*la sogs pa*), so it is difficult to say exactly what has been altered or added without an original edition. But to judge by Dharmashrī's copy, as well as Kunga Drölchok's summary, Sönam Pal's work has been well preserved.

oṃ svasti siddham

Your Body is adorned by the set of pure ethics, the yogic
basis of action.

Your Speech is inexpressible great bliss nāda, elixir rain of
the five paths' deep meaning.

Your Mind is unimaginable timeless awareness, reaching
the final goal of the two purposes.

Your inherent nature is inexhaustible sublime peace,
actualization of all buddhas: Sustain me!

Through mere seeing, touching, or remembering,
you pacify the pangs of unbearable suffering
and satisfy with undissipating great bliss.

I place on my head the dust under the guru's feet.

With that inspiration, I write the unmistakable truth with
service in mind

based on the appearance of the vajra Speech,
the stainless tantra, and oral teachings on accomplishing it,
by way of a guide on the Red practice of the fivefold path of
awakening.

There are three parts to this [instruction on] implementing
the Red Guide, spiritual practice of the Immaculate Drop, in
the tradition of Guru Bodhisattva Kunga: the yoga of the
foundational acts, the yoga of the path to follow, {411} and
the yoga of fruition: free of action.

I. The Yoga of the Foundational Acts

The support [is a person] holding the three vows and
perfectly maintaining the internal codes of yoga. The three
vows are the shrāvaka's discipline, which is to avoid even
the slightest misdeed of physical, verbal, or mental negative
actions; the bodhisattva training, which is to engage
tirelessly in virtuous deeds for the welfare of sentient
beings; and the Secret Mantra sacred pledge, which is to
regard the guru as a buddha and accomplish as much as
possible whatever the guru commands.

The six internal codes of yoga are [as follows]:

(1) Do not supplicate [worldly] deities. Deities, which are
imputed by the intellect, are unreliable. Therefore, do not
look elsewhere with expectations other than to the fully
qualified guru, who is the essence of all buddhas.

(2) Do not request powers from demons. Raising [spirits]
that come from practicing [with] the elementals of wealth
lords merely summons obstacles. Therefore, a practitioner
who reduces food and clothing to the bare necessities and
relies on meager sustenance will reach the culmination of
practice. {412}

(3) Do not waste vigor on this life. All big plans to glorify this life remain puny methods with regard to the ultimate goal. Therefore, without even a backward glance at worldly goals and big plans, remain humble.

(4) Do not hand over your autonomy to anyone. If enlightenment is lost to impressions [others have of you], the purpose of dharma is cast aside. You must attain by yourself the independence of practicing dharma sincerely.

(5) Do not let secrets pass from your lips. When you describe to others your signs of [success on] the path, it impedes the development of experiential realizations. Keep your qualities a secret and they will develop.

(6) Do not raise dirty rags on the tip of the victory banner. The entry of the devil of obstacles is caused by conspicuous practice. Practice secret conduct in order to reach the ultimate.⁸

King Dawa Özer taught,

When the internal codes of yoga are perfectly maintained, nondharmic mentation won't proliferate. This is the vital point of terminating mistaken mind.⁹

II. The Yoga of the Path to Follow

This has two parts: the actual [yoga of the path] and the straight path of three austerities.

A. The Actual Yoga of the Path to Follow

This has five parts: (1) mind training on the path of accumulation; (2) austerities on the path of application; (3) subsequent conduct on the path of seeing; (4) equal taste

on the path of meditation; and (5) freedom from action on the ultimate path.

1. Mind Training on the Path of Accumulation

This has three: (1) the preparations of going for refuge and arousing the awakening mind; (2) the main practice of the system of conferral on one's mindstream; and (3) the concluding topics of the trainings to uphold and evidence of success.

a. Preparations: Going for Refuge and Arousing the Awakening Mind

This has three parts: visualizing the support, gathering the accumulations, and relying on the path.

i. Visualizing the Support

This also has three parts: extensive, middle, and concise visualizations. {413}

A) Extensive Visualization of the Support

On your head is a lotus stem replete with boughs, petals, flowers, and fruit. In the center, within the open petals of the fully bloomed lotus, is a precious throne supported by lions and a seat of a multicolored lotus, sun, and moon. Imagine that your actual guru sits there with all physical marks and signs and a smiling countenance, as though pleased with you alone and accepting of you.

Above his head the lotus stem splits into three points, and on the petals are the three Rinpoche brothers all lined up in order.¹⁰ Above their heads the lotus stem joins into one, and upon that the four lineage gurus are stacked up: first Lama

Great Adept [Gyalwa Tene], then likewise Kind Lama Patsap, Lama Bodhisattva Kunga, and Indian Rinpoche Venerable Dampa. [The latter] is dark brown in color with a reddish cast, his hair sticking up like a *bholo*,¹¹ and wearing multicolored shorts.¹² Imagine that he could press down all of phenomenal existence if he pressed down, or raise it up if he raised up, with his mudra of “crossed tips.” The emanations are seated one above the other, stacked in order.

Above their heads, the lotus stalk becomes a lotus with fifty-four petals upon which sit [Dampa’s] fifty-four common human [male and female adept] gurus. At the back are the eleven gurus of grammar and logic of the [vehicle of] characteristics, such as Nāgārjunagarbha, and so forth. On the right are the eleven gurus of the moving winds of the father tantras, such as Buddhaguhya, and so forth. On the left are the eleven gurus of bliss experience of the mother tantras, such as Saroruhavajra, and so forth. {414} In front are the eleven gurus of the mahāmudrā symbol such as glorious Saraha, and so forth. In the intermediate directions are the ten *ḍākinī* gurus that introduce awareness such as Sukhamahāsiddhī, and so forth.¹³

Above all those, the lotus stem takes on thirty-six petals for the glorious thirty-six gurus of the amazing celestial realm. (NOTE: The thirty-six are six sovereigns who taught their own ground, six queens who taught mind training, six sages who taught austerities, six gurus¹⁴ who taught subsequent conduct, six householders who taught equalizing taste, and six leaders who taught self-investiture.)

Above their heads, the lotus stem has twenty-four petals for the twenty-four gurus of the blessing *ḍākinīs*. (NOTE: The twenty-four are the eight white *ḍākinīs* of Body who move underground, the eight red *ḍākinīs* of Speech who move above the ground, and the eight blue *ḍākinīs* of Mind who move in space. Imagine that all of them are carrying curved knives in their right hands and blood-filled skull cups in their left hands.)¹⁵

Above their heads, the lotus divides into twelve petals for the twelve guru sugatas of spiritual practice. (NOTE: Four peaceful, four

Above their heads, the lotus stems combine into one. On its stamen, imagine dharmakāya great Vajradhara in union with mother Nairātmya (NOTE: as well as sambhogakāya Vairochana, nirmāṇakāya Shākyamuni, and svabhāvakāya Vajrapāṇi, the lord of secrets.)

B) Middle Visualization

Visualize the sevenfold stack of the actual guru, the root guru, the great adept lineage guru [Tene], Patsap, Bodhisattva Kunga, Dampa Rinpoche, and Nairātmya.

C) Concise Visualization

If you visualize the concise version, it is sufficient to meditate only on your root guru, because that is the unified embodiment of all the buddhas of the three times. {415}

Moreover, if the blessing power and the benefits of experience are slight or your confidence in the actual guru is slight, then visualize the extensive support. If the blessing power is great and the confidence in the actual guru is great, then the concise version. Whichever of those applies, you can meditate in the style of the middle version. In any case, since it is the practice of the guru as dharmakāya, [visualize the guru] without the embellishment of ornamentation, naked and wearing only the clothes of the sky.

ii. Gathering the Accumulations

A) Gathering the Accumulations by Means of the Mandala

oṃ namo guru maṇḍala pūjā megha samudra spharaṇa samaye hūṃ

Say that, and the ocean, the source of various precious gems, appears with Supreme Mountain and the four continents around. Visualize that it is filled with various offering substances of gods and humans, and offer it.

B) Gathering the Accumulations by Means of One's Own Body

[oṃ namo guru] trāṃ ratna pūjā megha samudra spharaṇa samaye hūṃ

Imagine that your own body becomes a heap of various precious wish-fulfilling gems that are the guru's various necessary provisions, and offer it.

C) Accumulation of Merit by Various Means

[oṃ namo guru] sarva pūjā megha samudra spharaṇa samaye hūṃ

Innumerable goddesses of desirable offerings emerge from the tips of the light rays from the special deity's seed syllables in your heart. Present the offerings of this variety and think that all are pleased, delighted, and satisfied.

iii. Relying on the Path

I pay homage and go for refuge to all the holy gurus.
Please bless me to quickly attain genuine, complete
enlightenment.

Until I awaken, please bless me with the generation
of unimaginable respect and devotion for the holy gurus.
{416}

I pay homage and go for refuge to all the hosts of yidam
deities.

Please bless me to quickly attain genuine, complete enlightenment.

Until I awaken, please bless me with the generation of unimaginable respect and devotion for the yidam deities.

I pay homage and go for refuge to all the hosts of ḍākinīs.

Please bless me to quickly attain genuine, complete enlightenment.

Until I awaken, please bless me with the generation of unimaginable respect and devotion for the hosts of ḍākinīs.

Gurus, yidams, and ḍākinīs, please consider me. I offer to the guru all the roots of virtue gathered together from the past, the present, and the future. With this offering to the guru, may the special intentions of all the precious gurus be completely realized. And may the virtuous roots that come from *that* produce various offerings equaling space, offered before the eyes of the sugatas. And may the virtuous roots that come from *that* be dedicated to the unsurpassable awakening of all sentient beings in common. With that kind of dedication, may all sentient beings be liberated from the ocean of suffering that is cyclic existence and quickly attain unsurpassable, genuine, complete, precious enlightenment. {417} Until they attain that, may I quickly attain manifest, complete buddhahood and become the guru of all beings without exception. May just that be accomplished.

Thus, the excellent going for refuge, supreme arousal of the mind of awakening, making of amazing offerings, dedicating to ensure the benefit to others, and aspirations

that ensure the welfare of sentient beings—these five should be done three, five, seven, or more times. In short, do them until waves of warmth suffuse your mindstream.

b. Main Practice: The System of Conferral on the Mindstream

[This has four sections:] (1) the way to say the sounds to integrate the letters on the path; (2) the way to meditate on the four chakras in the special visualizations of the four empowerments; (3) the practice of both equipoise and postmeditation attainment in the special introduction to the root; and (4) how to evoke the guru’s spiritual practice in the special scriptural transmission of the subsequent authorization.

i. The Way to Say the Sounds to Integrate the Letters on the Path

*a ā / i ī / u ū / ṛi ṛī / li lī / e ai / o au / aṃ aḥ / ka kha ga gha
ṅga / ca cha ja jha ña / ṭa ṭha ḍa ḍha ṇa / ta tha da dha na /
pa pha ba bha ma / ya ra la va / śa ṣa sa ha kṣa /*

Say this four times. The first time, think that all forms that appear as visual objects are the forms of letters that in essence are the guru’s Body. The second time, all sounds that reverberate to the ears in the form of letters are in essence the guru’s Speech. {418} The third time, all thoughts and memories that move in the mind in the form of letters are in essence the guru’s Mind. The fourth time, recognize that all of those are just the innate energy of the emptiness of your very own mind.

With that, you need not rely intentionally on maintaining the recitation practice. All secret mantras will have been

completed and indiscriminating pure outlook regarding objects will be mastered. Queen Lhapal Özer taught:

Uttering foolish chatter with your speech fulfills the
recitation of
mantra. Such is the vital point of ālikāli.¹⁷

ii. The Way to Meditate on the Four Chakras in the Special Visualizations of the Four Empowerments

Say *abhiṣiñca om* and imagine the essence of the guru's Body as the white letter *om* at the hub of an eight-spoked wheel in the center of the great bliss chakra in your head. A white stream of bodhichitta emerges from the *om* and falls down, filling your whole body inside from the soles of your feet to the crown of your head with dazzling whiteness. Say *abhiṣiñca āḥ* and imagine the seed syllable of the guru's Speech as the red letter *āḥ* at the hub of an eight-petaled lotus in the center of the enjoyment chakra in your throat. A stream of red bodhichitta falls freely down from it, filling your entire body inside with brilliant redness. Say *abhiṣiñca hūṃ* and imagine that the seed of the guru's Mind as the blue letter *hūṃ* at the hub of a five-pronged vajra in the center of the dharma chakra at your heart. A dark blue stream of bodhichitta falls from it and evokes the heroes and heroines of the vajra Body. Meditate that they all join in union and your entire body fills with undissipating bliss. {419} Say *abhiṣiñca hrīḥ* and imagine that the seed syllable of the guru's qualities is a yellow *hrīḥ* at the center of an eight-faceted jewel in the center of the emanation chakra at the navel. A multicolored stream of bodhichitta falls from it. Think that all the apparent objects of body and mind become the nature of stark emptiness and vanish like clouds in the sky. With that, the phenomena of the body, which is the support, including bodhichitta, channels, and

winds, become workable without dependence on the [practices] of the upper and lower doors. Queen Yeshe Özer taught:

Since the long path is shortened by the chakra [practice], the [body] support matures. Such is the vital point of mind training to integrate the four empowerments on the path.¹⁸

iii. The Practice of Both Equipoise and Postmeditation Attainment in the Special Introduction to the Root

A) Equipoise

The cause of equipoise is the yogic exercises of the body. Assume the vajra positions of the six dharmas: legs crossed in the vajra position, hands crossed in the mudra of equipoise, backbone held straight as an arrow, neck slightly bent like a peacock, shoulders extended like a vulture's wings, lips and teeth resting normally, and the method of focusing the senses, which is to look at the tip of the nose without moving the eyeballs.¹⁹ Prince Drime Drakpa Dawa Ö[zer] said,

The greatness of setting up auspicious connections in the body causes meditative experience to arise in the mind. Such is the vital point of the physical postures of yogic exercise.²⁰

The yogic exercise of speech is the effortless holding of the winds of awakening. {420} Engage the cause of relaxing and refreshing [through the] breath.

The yogic exercise of the mind is to combine three into one—eye tip, nose tip, and mind tip—without pollution from

whatever good or bad thoughts occur to the mind. By remaining uplifted in clarity in its own fashion without thought, you come to understand the timeless awareness of total nonthought, your own essence that abides in its own fashion. Queen Lhakargyi Senge (or Lhamo Palgyi Senge) instructed:

The hidden essence opened by the eye of the golden sun brings forth the boundless timeless awareness of realization. Comprehend this vital point of mahāmudrā symbol.²¹

Effortlessly letting go in the growing clarity means to integrate on the path by alternately concentrating and relaxing. Leader Palgyi Nyingpo said,

Letting go of the radiant clarity in meditative equipoise will make abiding better in postmeditation. Frequent short sessions is the vital point to avoid dullness and agitation.²²

B) Postmeditation

At all times during postmeditation activity, [recognize that] the extent of all appearing form lacks intrinsic nature, like a reflection in a mirror. The extent of all sound is vivid empty sound, like the sound of a finger snap. All mental thoughts and memories are free of any attachment to their reality, like waking from the sights in a dream. In that way, the attachment to the validity of all phenomena is exhausted. Henceforth, even if you remain as an ordinary person without intentional contrivance of body, speech, and mind, the two accumulations will spontaneously be completed. Leader Namkhai Nyingpo taught:

Remaining in ordinary body, speech, and mind completes the two accumulations in the mindstream. Look at this counterintuitive vital point wherein [something can be] dried in water.²³ {421}

iv. How to Evoke the Guru's Spiritual Practice in the Special Scriptural Transmission of the Subsequent Authorization

Visualize the appropriate extensive, middle, or concise support above your head. Count the eight-syllable essence [mantra] of mind training: *om āḥ hrīḥ guru siddhi hūṃ*. This epitome repeated with the intense yearning of devotion supplicates the actual guru who dwells above your head. By that, similarly, drawing on the mind-training essence [mantra] with powerful yearning devotion induces [the guru] to be your ally. Because of your supplicating the root guru, in that way all of the above [gurus] become your allies one after another. Thus, the lineage gurus, Great Adept, Kind Patsap, Bodhisattva Kunga, and Dampa Sangye Rinpoche—all of those and up to the fifty-four male and female adept gurus of the common lineage, the glorious thirty-six gurus of the amazing celestial realm, the gurus of the blessing *dākinīs* of the twenty-four places, and the twelve sugata gurus of spiritual practice should be understood as before. Supplicate with this bottom-up order and request blessings with the top-down order. Above the spiritual-practice sugata gurus is the localized overall guru, Vajradhara father-mother. Because of your supplicating, they melt into light that is the nature of immeasurable compassion and blessings, which then melts into the spiritual-practice sugata gurus. In just that way, the blessings pass down to the actual guru. While that actual guru does not melt into your head, {422} white, red, and blue light rays of immeasurable compassion and great

blessings emerge from the three places of Body, Speech, and Mind. That enters your cranial aperture and like butter melting into sand penetrates throughout, purifying the stains of body, speech, and mind. Think that the blessings of Body, Speech, and Mind—identical to empty form, empty sound, and empty thought—enter you. At the close of the session, say, “May I accomplish [the state of the glorious guru, embodiment of dharmakāya].”²⁴ With this, the training of meditative absorption in the afflictive mind will be completed. This is said to be the one mantra that will achieve all kinds of purposes. It produces genuine realization and experience that has not arisen before, and increases what has arisen more and more. Even if you have no qualities or realizations and experiences in this life, they will be achieved just so in the intermediate stage. Queen Lhapalgyi Özer said,

Since the long path is shortened by the chakra [practice], the matured support [will resolve the paths and levels in a single stroke]. Such is the vital point of mind training that integrates the four empowerments on the path.²⁵

c. Concluding Topics

i. Trainings to Uphold

Here is the way to uphold the trainings concerning the four stains on the path: spills, leaks, overflows, and reversions. Here, since it is a mind training, if you lose your attitude of devotion to the guru, it is the stain of spilling, so guard against it. If you abandon the attitude of love for sentient beings, it is the stain of leaking. If you don’t give up meaningless activity and its basis,²⁶ it is the stain of overflowing. If you elevate yourself above the seat without

experiencing the taste, it is the stain of reverting, so guard against it. If you spill, fill up: think of the guru's qualities and kindness and cultivate the buddha perception. If you leak, tighten up: meditate persistently with immeasurable love and compassion for sentient beings. If you overflow, straighten up: {423} with intense remorse, whip yourself into shape and concentrate on the practice of virtue. If you revert, get a grip: cultivate certainty in the profound instructions and stake your ground.²⁷

ii. Evidence of Success

The evidence of success in consummating mind training on the path of accumulation in this way is [as follows]. Fulfilling [the practice] according to the essence is when you know that all phenomena are the mind, and weariness with the realm of delusion arises. There occurs a definitive understanding of the emptiness of mind's essence.

Fulfilling it according to the signs: The signs that the causal obscurations have been purified are vomiting, washing, leaking pus and blood from the body while vermin emerge, wearing new clothes, crossing over a flowing river, and so forth. Signs of retaining the five winds on the path: The sign of retaining the wind of fire is a dark-blue hazy appearance, like smoke. The sign of retaining the wind of water is a white flickering appearance, like a mirage. The sign of retaining the wind of wind is a red glittering appearance, like a firefly. The sign of retaining the wind of earth is a vivid red appearance, like a candle. The sign of retaining the wind of space is a view without anything obstructing it, like the sky. The signs of pure appearance arising in the result are to see the three supports of Body, Speech, and Mind; the sun and moon arising to you; flying in the sky; and other pure appearances, which mostly occur at this point in dreams.²⁸

Fulfillment according to qualities: The well-known signs of the qualities of the path of accumulation are the facility of healing and facility of satisfying, and so forth.

Fulfillment according to counting is one hundred million, or a duration of six months. It says in the *Inconceivable Secret [Great River Tantra]*:

The secret essence, the mantra of guru accomplishment, [recited] one million [times] conveys one to the abode of awareness holder.²⁹ {424}

The guru said that, in general, concluding [the practice according to] the essence [applies to liberation] in this very lifetime; according to signs, to the time of death; according to counting, to the intermediate stage; and according to qualities, to the next life succession.

This was the guide on the mind training on the path of accumulation.

2. Austerities on the Path of Application

This guide on austerities that resolve the path of application³⁰ also has three parts: the preparations of going for refuge and arousing the awakening mind, the main practice on how to practice, and the concluding practices on the trainings and evidences of success.

a. Preparations: Going for Refuge and Arousing the Awakening Mind

This is the same as before except that, whether you create the extensive, middle, or concise [support], you only visualize the pure signs and marks of saṃbhogakāya with the excellent ornaments and attributes because this is the occasion to accomplish the guru as saṃbhogakāya.

b. Main Practice: How to Confer on the Mindstream

i. The Way to Say the Sounds to Integrate the Letters on the Path

Say the vowels and consonants of the Sanskrit alphabet four times. The first time, think that all appearing form manifests as the forms of the five families of yidam deities. The second time, all sound that resounds is the innate sound of the mantra and essence [mantra]. The third time, all movement in the mind is clairvoyance and timeless awareness. The fourth time is the same as before (NOTE: knowing that everything is the innate energy of empty nature of phenomena.)

ii. The Way to Meditate on the Four Chakras in the Special Visualizations of the Four Empowerments

Imagine that in the center of the great bliss chakra in your head, the seed syllable of the guru's Body [white *om*] dissolves into light and becomes white Transcendent Conqueror Akṣhobhya making the mudra of sublime awakening. He sits in union with Lochanā. In the center of the enjoyment chakra in the throat is the seed of the guru's Speech [red *āḥ*]. {425} It dissolves into light and becomes red Transcendent Conqueror Amitābha making the mudra of meditative equipoise, in union with Pandara. In the center of the dharma chakra in the heart is the seed of the guru's Mind [blue *hūṃ*]. It dissolves into light and becomes blue Akṣhobhya making the mudra of [earth-] touching, in union with Vajradhātṛvīshvarī. In the center of the emanation chakra in the navel is the seed of the guru's qualities [yellow *hrīḥ*]. It dissolves into light and becomes yellow Ratnasambhava making the mudra of granting refuge, in union with Māmakī. All of them have one face and two arms, are the size of a thumb, and are adorned with the

thirteen ornaments: various silken upper garments, lower garments, undergarments, belts, and ribbons; and various jeweled crowns, rings, armbands, earrings, necklets, long necklaces, bracelets, and anklets. They all sit in vajra position on lotus-moon seats. The particular way of visualizing the taking of the four empowerments from them is the same in what follows.

iii. Integrating Equipoise and Postmeditation in the Special Introduction to the Root

Position the body as in the six dharmas. For the speech, pull up the lower wind, press down the upper wind, and cut off the movement of the breath. With the mind, look at the various subtle and obvious thoughts with the five eyes in order to train the energy of clarity in its natural variety. Leader Rinchen Nyingpo said,

Forcefully cutting off the narrow passage of mental movement binds the wind-mind to the lucid clarity of the innate state. Such is the vital point of the yogic gazes of five eyes.³¹ {426}

Whether or not you are aware of the movement of thoughts, look with tortoise-like blinking eyes.³² This cuts off the coming and going of winds and thoughts. As control grows, effortlessly let go by saying *phat* and afterward rest relaxed, free of intellect. When you are barely aware of thoughts, look with cowrie-like³³ eyes that are squinting half-closed. When ordinary thoughts are normalized, look with crescent moon-like eyes that are partially open. When thoughts are somewhat obvious, look with kidney-like eyes that are focused slightly upward. When very coarse thoughts from afflictive emotions that have no natural remedies proliferate, look into space with wide-open, full

moon-like eyes. In all of these, know to let go as control increases, and afterward rest free of intellect.

At all times during subsequent activities, maintain [the awareness that] form is illusion, sound is echo, and thoughts and memories are traceless, like the water bubbles of empty memory.

iv. How to Evoke the Guru's Spiritual Practice in the Special Scriptural Transmission of Subsequent Authorization

As before, imagine the ten syllables that are the essence of the vital point of accomplishment—*om āḥ hrīḥ guru siddhi phala hūṃ*—which forcefully arouse the timeless awareness of warmth. Repeat them while doing the bottom-up supplication and the top-down request of blessings as before.

c. Concluding Topics

i. Trainings to Uphold

This is how to uphold the trainings [concerning] the four stains of spills, leaks, overflows, and reversions. When you practice austerity, if the welfare of others comes too soon, it is the stain of spilling, so in the meantime do not explain dharma and do not perform protections or blessings. {427} Since partaking in veneration is the stain of leaking, do not give your own possessions to others and do not accept others' veneration. Since relaxing the guarded vows is the stain of overflowing, do not wash, do not disturb your clothes and seat, do not cut your hair or nails, do not give tormas to dogs, do not spew out saliva and snot, do not dust, do not show the tantras to people, do not wash your bowl, and do stop all talk. Since recalling the eight concerns is

the stain of reverting, leave behind all fame and renown of this life.

ii. Evidence of Success

In such austerities on the path of application, the evidence of success according to essence is that you know how to integrate on the path whatever thoughts and memories arise. The signs as evidence of success are the occurrence of the previously [mentioned] signs of the cause, or the resultant signs of visionary experiences. The evidence of success according to qualities is that outer and inner creatures can do no harm, and so forth. Evidence of success according to counting is to do fifty million [mantras] or practice for three months.

This was the guide for the austerities on the application path.

3. Subsequent Conduct on the Path of Seeing

This guide to subsequent conduct that resolves the path of seeing also has three parts: the preparations of refuge and arousing the awakening mind, the main practice on how to practice, and the concluding topics of trainings and evidence of success.

a. The Preparations of Going for Refuge and Arousing the Awakening Mind

The difference here in refuge and awakening mind is that this is the occasion to accomplish the guru as the vajrakāya, form and emptiness inseparable. Therefore, whether you create the extensive, middle, or concise support, think of

the guru as naked and deep blue in color, wearing only bone ornaments.

b. Main Practice

i. The Way to Say the Sounds to Integrate the Letters on the Path

Say the vowels and consonants of the Sanskrit alphabet four times. Visualize that objective form, sound, and thought are in essence the guru manifesting as the Body, Speech, and Mind of the five families of yidam deities {428}—unborn in the first place, nonabiding in the middle, and unimpeded in the end. The essential truth is that as real objects they do not exist. Know that form is empty appearance, sound is empty resonance, thought is empty mentation, and mind is nondual empty bliss.

ii. The Way to Meditate on the Four Chakras in the Special Visualizations of the Four Empowerments

[Clearly visualize] as before the masculine-feminine sugatas of the four families and seal with the [knowledge of them as] unborn, nonabiding, unimpeded, and unreal.

iii. The Special Introduction to the Root

In the practice of the root in equipoise and postmeditation, use the transformations of the five yogic gazes in order to effect liberation in the emptiness of essence, clarity of intrinsic nature, and nonduality of characteristics. In order to cut off the fear of wandering in cyclic existence and falling into the lower realms, use the shrāvaka's peaceful downward yogic gaze. In order to cut off the hope of desiring to attain the higher realms and emancipation, use

the upward yogic gaze of the non-Buddhist brahmins. In order to cut off hateful thoughts, use the male bodhisattva's gaze toward the right. In order to cut off desirous thoughts, use the female bodhisattva's gaze toward the left. In order to cut the bonds of having meditative stability with thoughts of meditating and meditation object, use the sugata's straightforward gaze. Brahmin Sergyi Karakchen said,

Integrating the cutting methods of wisdom on the path
raises

nonduality on the path.

This is the vital point for generating unity in the
mindstream.³⁴

In all those, the physical and verbal yogic exercises and the tightening and relaxing of the mind are the same as those on the occasions of mind training and austerities. {429}

During all subsequent conduct at the time of the path, [remember that] all form that appears is not genuinely existent but empty of intrinsic nature. That is, temporarily the unimpeded appearances of interdependence appear as form. In that mere appearance itself, the essence does not move beyond emptiness. So form is nothing other than empty. [But] while the essence does not move beyond emptiness, the dynamic energy appears unimpeded as form. Thus, form is not something other than emptiness. You should understand [everything] in that way from sensing the four characteristics [unborn, nonabiding, unimpeded, and unreal], until omniscience.

iv. How to Evoke the Guru's Spiritual Practice in the Special Scriptural Transmission of the Subsequent Authorization

Recite *om āh hrīḥ guru jinamitra hūṃ* to make the timeless awareness of nonthought arise all at once. With these ten syllables that are the essence of postthought, supplicate in the bottom-up style and request in the top-down style as before.

c. Concluding Topics

i. Trainings

In subsequent practice, the topics in which to train are, first, the way to guard against path-stains of spills, leaks, overflows, and reversions. At this time of subsequent practice, if the base gets dirty, it is a spill concerning the base, so exchange it for a fresh seat. If the sentry of the antidote does not collapse, it is a leak concerning experience, so settle directly on the base of experience. If you are attached to your own view as supreme, it is an overflow concerning understanding, so do not exult over [anything] as the genuine meaning. If the suppositions of tenets do not disappear, it is the stain of reverting to words, so do not assert anything at all.

ii. Evidence of Success

In this subsequent time on the path of seeing, the evidence of success according to essence is the genuine birth of realization free of intellectual characteristics. The evidence according to signs is that the signs of cause, path, and result actually arise. {430} The evidence according to qualities is the occurrence of various abilities, such as actually seeing the faces of a hundred buddhas and moving to a hundred pure lands. Evidence according to counting is five million [repetitions] or [the duration of] two and a half months.

This was the guide on the path of subsequent practice of the path of seeing.

4. Equal Taste on the Path of Meditation

This guide on equal taste that resolves the path of meditation has three parts: (1) the preparations of going for refuge and arousing the awakening mind; (2) the main practice on how to practice; and (3) the concluding topics of the trainings and evidence of success.

a. Preparations: Going for Refuge and Arousing the Awakening Mind

The difference here is that this is the occasion to accomplish the guru as the great bliss equanimity kāya, so the form and accessories are indefinite—meditate as you prefer.

b. Main Practice: How to Carry Over to the Mindstream

i. The Way to Say the Sounds to Integrate the Letters on the Path

Say the vowels and consonants of the Sanskrit alphabet in reverse order from the bottom up four times. All phenomenal form, sound, and thought are the guru's Body, Speech, and Mind and ordinary body, speech, and mind manifesting without even a tiny bit of difference. Also do not harbor even a trace of fixation on the duality of empty form, empty sound, or empty bliss.

ii. The Way to Meditate on the Four Chakras in the Special Visualizations of the Four Empowerments

Visualize the sugatas in the four chakra places dissolving in no particular order. Also take the empowerments in no definite order.

iii. The Special Introduction to the Root in Equipoise and Postmeditation Practice

That previous unmistakable realization of nondual characteristics free of intellect is not at all different from during the time of daily activity and the conditions of happiness and suffering. Blend them together and practice steady-stream yoga (*chu bo rgyun gyi rnal 'byor*). {431} The great being Kamalashrīvajra taught:

Rely on the support of whatever helps on the path and destroy the reifying fixation on reality. This is the vital point of the carefree toppling of the established order.³⁵

Furthermore, the four main daily activities are divided into twenty branch activities with which to practice. Thus, the presentation of the five activities of sitting are the threefold purity of interdependence in vajra posture, semivajra posture, squatting, leaning, and the posture of royal deportment. The five kinds of going are going, going and wandering, running, running and wandering, and resting. The five kinds of standing are getting up, half-standing, standing, getting dressed, and stopping walking. The five kinds of resting are on the right, on the left, on the back, face down, and with the head wrapped and thighs wrapped. In each of those twenty, press on the lower winds and upper winds and forcefully hold the breath, while letting go in the growing concentration. After letting go, relax without any

contrivance. Rest nakedly in a loose, thoughtless, naturally pristine state. Again, during all daily activities, constantly maintain the experience of the root. No matter what happy or sad circumstances occur, integrate them on the path and maintain awareness: easygoing, wandering, milling about, apathetic. Brahmin Yeshe Nyingpo said,

Drawing out the vividness of awareness with limpid clarity develops the value of sharpness. This is the vital point that destroys the seat of dullness and agitation.³⁶

During all postmeditation activities, maintain the knowledge in accordance with the repetitive verses on the great total purity from the *Perfection of Wisdom*: {432}

Since the nature of all phenomena is totally pure, form is totally pure. Since form is totally pure, self is totally pure. In the same way, form is totally pure and self is totally pure and all phenomena are totally pure by nature. This is not dual nor divisible; it is not individual nor differentiated.³⁷

(NOTE: In the same way, this applies to [the phenomena of] feeling up through omniscience.) Apply the spoken sounds accordingly to the mindful mind.

iv. How to Evoke the Guru's Spiritual Practice in the Special Scriptural Transmission of the Subsequent Authorization

Recite *om āh hrīḥ guru pramaṇaye hūṃ* to produce the realization of great equal taste in the mindstream. With these ten syllables, supplicate in the bottom-up style and request in the top-down style as before.

c. Concluding Topics

i. Trainings

In subsequent conduct, the topics in which to train are, first, the way to guard against path-stains of spills, leaks, overflows, and reversions. At this time of equalizing the taste, if you do not dismiss your egotistic partiality, it is the stain of spilling concerning yourself. If malice depends on your own mindstream, it is the stain of leaking concerning others. If the extremes of dualistic appearances are not released, it is the stain of overflowing concerning understanding. If the fault of leaking arises, it is the stain of reverting to delusion. So guard against them.

ii. Evidence of Success

In this equalizing taste on the path of meditation, the evidence of success according to essence is the realization free of intellectual characteristics without distinguishing the rejection or acceptance of objects in daily activities, which becomes the steady-stream yoga. Success according to signs is that the causal, path, and resultant signs increase from previously and clarity becomes steadfast. Success according to qualities is the increase of the previous qualities from the path of seeing. Success according to counting is one million three hundred thousand [repetitions] and one month.

This was the path guide on equal taste on the path of meditation. {433}

5. Freedom from Action on the Ultimate Path

This guide has three parts: (1) the preparations of going for refuge and arousing the awakening mind; (2) the main

practice on how to practice; and (3) the concluding topics of the trainings and evidence of success.

a. Preparations: Going for Refuge and Arousing the Awakening Mind

Going for refuge and arousing the awakening mind are the same as before, with the difference that this is the occasion to accomplish the guru as *nirmāṇakāya* with the monastic robes of a supreme emanation.

b. Main Practice

i. The Way to Say the Sounds to Integrate the Letters on the Path

Say the letters from the bottom up (i.e., backward) and say *a* four times. Think that all phenomenal forms, sounds, and thoughts are self-appearing nonexistent appearances that dissolve like clouds vanishing into the sky or like ice melting in the sea. To others, the *nirmāṇakāya* buddha appears in various manifestations of Body, Speech, and Mind enacting continuous enlightened activity.

ii. The Way to Meditate on the Four Chakras in the Special Visualizations of the Four Empowerments

In the great bliss chakra, Vairochana dissolves into the nature of *bodhichitta*, which melts into the mother. As an aspect of the activity to accomplish the welfare of others, the mother becomes white Buddha *Ḍākinī* holding a wheel and a blood-filled skull cup, appearing to others as suppressing with splendor. In the enjoyment chakra, *Amitābha* dissolves into light as before, which melts into the mother. As in the aspect before, she becomes red *Padma*

Ḍākinī holding a lotus and a blood-filled skull cup, appearing to others as bringing [them] under control. In the dharma chakra, Akṣhobhya dissolves into light as before, which melts into the mother. As in the aspect before, she becomes blue Vajra Ḍākinī holding a vajra and a blood-filled skull cup. {434} Those disciples who have been brought under control experience yearning and faith in you. In the emanation chakra, Ratnasambhava dissolves into light as before and melts into the feminine. As in the aspect before, she becomes yellow Ratna Ḍākinī holding a precious jewel and a blood-filled skull cup. The individual aspirations of the faithful disciples are satisfied by the genuine dharma. All of them have one face and two hands. The right hands hold aloft their personal insignia, such as the wheel and so on, and the left ones grasp the blood-filled skull cups to their hearts. They are adorned by the five bone ornaments, dancing with their right legs held up and their left legs extended.

iii. The Special Introduction to the Root

Once equipoise and postmeditation are blended as one, think:

Henceforth there is nothing other than the welfare of sentient beings and no reason to view my own welfare. I swear I will not view in this way. If I do so view, it is my fault. Henceforth there is nothing other than the welfare of sentient beings and no reason to contemplate my own welfare. I swear I will not meditate. If I do so meditate, it is my fault. I swear I will not engage in [such] conduct. If there is [such] conduct, it is my fault. I swear I will not so practice. If I do so practice, it is my fault.

Destroy the antidote that binds you to your own welfare and take on a sincere promise. Decide with conviction to do whatever is best for others' welfare. The Great Being Ratnavajra taught:

Do not use the dharma to befriend bondage.

That is, do not cause the gods to fall down as devils.

This is the vital point of freedom's path not resulting in obstruction.³⁸

iv. How to Evoke the Guru's Spiritual Practice in the Special Scriptural Transmission of the Subsequent Authorization

om āh hrīḥ guru bhuhū kuru hūṃ Recite as before this ten-syllable essence for accomplishing prolific welfare of others.
{435}

c. Concluding Topics

i. Trainings

The way to guard against the stains of spills, leaks, overflows, and reversions. At this time of self-investiture free of action, if the attitude of accomplishing the result is not pure, it is the stain of spilling concerning hope. If you regard cyclic existence as something to abandon, it is the stain of leaking concerning fear. If dualistic mind is not pure, it is the stain of the overflow of zealous clinging to virtuous deeds. If the daily activities are lost in normalcy, it is the stain of reverting because of your altruism straying into the eight worldly concerns. Guard against these.

ii. Evidence of Success

In such an ultimate path free of action, success according to essence is when you do not need to hold on to virtuous action through recollection [because] it is always present. Success according to signs is when all the signs of the cause, path, and result become extremely clear and steady. Success according to qualities is when you touch the actual attainment of featured qualities of buddhahood. Success according to counting is to count the essence [mantra] of the great hero free of action seven hundred thousand times or for half a month's duration.

This is the guide to the ultimate path of self-investiture free of action.

B. Emerging from the Straight Path of Three Austerities

There are three examples, three persons, three periods, and three conferral systems.

1. Three Examples of Austerities

Cutting through misconceptions while depending on a master is shrāvaka-like austerity. Practicing and accomplishing by oneself is rhinoceros-like (i.e., pratyekabuddha-like) austerity. Achieving the welfare of others after consummating your own welfare is bodhisattva-like austerity. As to the first one, devotion at the feet of a guru augments the vital point of the guru, such that the guidance of [the guru's own] practice is properly received and understood. {436} In the second example, in isolation, pure vision in the yidam establishes the levels and brings the attainment of spiritual powers in this life. In the third example, exhorting the enlightened dākinīs to act in the places [where] the auspicious connections for enlightened

activity are present is the genuine accomplishment of altruistic acts.

2. Three [Classes of] Person

These are the class of monastics who have renounced worldly activities, the class of householders who take up worldly activities, and the class of mendicants who live with the qualities of training in daily activities but who are not involved in materialistic accumulation.

3. Three Periods

By dividing into best, medium, and least, each of those classes of person relates to three time periods. For monastics, the best is twelve years, medium is six years, and the least is three years to enhance the pratyekabuddha-like austerity. For householders, best is three months, medium is two months, and the least is one month. For mendicants, best is three days, medium is two days, and least is one session.

4. Three Conferral Systems

For a monastic, [the conferral method] is called “singly” (*rkyang pa*). Practice is not initiated for the subsequent path until the previous path is completed, so that the consummation is reached in the right order. For the householder, it is called “backtracking” (*gug pa*). Through one’s practicing for one month or however long there is time for, the five paths will be completed all at once (*[gcig] char du rdzogs*). Again, whatever time there is later on, the path previous to that can be revisited, and in that way one enters the ultimate path. For the mendicant, it is called “concurrence” (*sbrags ma*). The five paths are completed

instantly within a single session of a single day, and the conferral is done without practice of each [path].

By dividing the three systems of conferral in this way, the three classes of person will reach the culmination [of the paths] without damaging the oaths. {437} The Sage Dewai Gocha taught:

Dividing the narrow path of austerities into three stages, the practitioner will not develop leaks. Recognize stains [and] grasp [this] vital point of observing precepts.³⁹

III. The Yoga of Fruition: Free of Action

The abundant welfare of yourself and others that comes with the enlightened activities of the four kāyas is attained in this very lifetime by those of superior [capability], at death for the middling, and in the intermediate state without delay for the lesser. It is also said that [the paths will be] fulfilled according to essence definitely in this lifetime, fulfilled according to signs at death, and fulfilled according to counting in the intermediate state. Qualities will arise after a succession of births.

Preceded by the guru's empowerment on the ripening path, certainly there are clear writings that emphasize the practice.

I've seen people foolishly enter ways of the liberating path and try to practice without understanding.

With affection for them and in order to help,
I made this rare guidebook on the path.

I beg forgiveness and acceptance if this does not please
the numerous glorious command guards and dākinīs.

May the virtue that comes from good explication relieve the
ocean of conscious beings throughout space
from the three kinds of suffering and dispel habitual
patterns of the three appearances at death.
May they attain the glory of the three infinite liberations
and be totally liberated from all obscurations.
May the two purposes be accomplished spontaneously
while abiding in space-like equality.

These instructions on the guide to the five paths called
Stainless Appearance were written by the vajra-holding
yogin, the noble son Sönam Pal.⁴⁰ {438} May this work
become a boat or a ship to ferry all migrators over the
ocean of suffering. May it become a staircase to traverse
the path of freedom without error. May it become a lamp to
illuminate the intention of the Buddha. May it become a life-
pole to plant the victory banner of the teachings of the
practice lineage. May it become a precious gem that
produces all needs and desires.

The Omniscient One of Nyedo, Sönam Pal, was the
crowning jewel of accomplishment and scholarship; [may
his] firm lotus feet rest. Seeing how he created this
amazing articulate explanation, the Shākya monk vajra-
holder Mañjughoṣha,⁴¹ [with] pure vision toward all
unbiased teachings and the total opening of the lotus of
intellect, made some adjustments to the composition
arranged before. By the virtue of expanding the continuity
of the scriptural transmission, may this profound path of
accomplishment become the cause of bringing peace in the
realm of phenomena, based on sustaining well-being for
oceans of aeons, to all sentient beings who have suffered.

sarva dākalyā ṇambhavatu

29. DAMPA SANGYE'S ADVICE TO BODHISATTVA KUNGA¹

DAMPA SANGYE

DAMPA SANGYE gives Bodhisattva Kunga advice about how to prepare for and practice in the future, when the times are rife with degeneration. It echoes many such prophetic texts, with a long litany of dreadful circumstances and perversions, many of which are already familiar to us. Kunga plays the role of an innocent, unable to believe that it will be so bad. Surely, if they follow this dharma, future disciples will be saved! Dampa offers little comfort. His final answer will be quite a surprise.

This text is not mentioned in Kongtrul's catalog nor in the *Record of Teachings Received*. Instead, the two aspiration prayers—Dampa's Thirty and Kunga's Thirteen—that appear now with the *Golden Garland* were apparently how he meant to end this section on instructions. Nor is this text found in the *Zhije Collection* or Tengyur texts. A few of the Q&As made their way much later into Khamnyön's *Life Story* of Dampa, but no early paper trail has made an appearance. One can only assume that it was recorded or remembered by Bodhisattva Kunga.

namo guru Homage to Dampa Sangye Rinpoche.

This one time, so the story goes, Dampa Sangye was crying and shedding tears. Kunga inquired, “Dampa, why are you crying?”

“I weep for it is the twilight of the Sage’s doctrine.”

Kunga asked, “When will it set?”

“Now not many years remain,” he answered.

“What are the signs?” he asked.

Dampa spoke: “In the end, good people will be a minority. Bad people will predominate. They’ll seek out flaws in the righteous. Evildoers will be strongly inclined toward bad deeds. Conceited bullies will get the goods. Bad evildoers will be carried away in rampant wickedness. They will scorn those with fine, good intentions. They will undercut the plentiful provisions saved for the future. The great will be changed by the weak. Women will be more outspoken than men. The bad people will overpower the good. What is important will be neglected. Those to whom you give your heart will rip it out. Those to whom you incline your head will pluck out your eyes. Kindness will be repaid by evil. Close friends will make enemies. Beautiful lovers will deceive. Cooked food will be cooked maggots and toxins. The measure of being human will be the extent of servitude. The uneducated will boast with scholarly pride. High status will come prematurely. Culturing yogurt will be halted by [turning into] buttermilk. People will sit higher than their elders. They will desire wealth without saving. They will desire achievement without work. Spouses will be chosen from among relatives. Women will wield the power. Leaders will be controlled by ministers. Justice will be administered by impostors. Virtue will be faked by guile. Those of little repute will be free to follow their whims. The biggest lies will sell. The biggest cheats will excel. People will come without being invited. {441} [Actions] will be taken without commission. Words will be spoken without thought. Food will be given to the enemy. Wealth will be lost to creditors.

Hypocrites will be seen as gods. Benefactors will be seen as enemies. Parents will be seen as demons. Dharma will be seen as augury. Virtue will be seen as revealing weakness. Friendships will be seen as advantage. Children will deceive their fathers. Fathers will deceive their children. Loved ones will have no integrity. People will ignore the law. They will have no sense of shame or modesty. They will ignore dharma's sacred pledges. They will neglect the long term and focus on the temporary. They will use up household resources. Grains will be gathered from beneath thorns.

"[People's] behavior will be fiercer than dogs and their intentions more toxic than poison. For action they'll prefer sin. They'll exchange religious and secular affairs for lunch. They'll pay for their own disrepute. They'll eagerly accept bad intentions. They'll avoid virtue at all costs. They'll make their defects into virtues. They'll see their own faults as qualities. Very bad actions will win. Very great modesty will lose. A hundred noble deeds will be forgotten. A single bad act will be remembered. If you honor these people, they will do you evil. Their own defects will be buried. Their friends' defects will be proclaimed.

"Advice will be seen as blabber. Altruism will have no basis. Any degree of deceit will be borne. Scholars will be humiliated. The clergy will be incapable of keeping monastic rules. Mantrins will be incapable of sacred pledge. Women will be incapable of fidelity. Earth will be incapable of [providing] water. Friends will be incapable of keeping secrets. Leaders will rob the coffers. The rich will be unable to retain wealth. Swindlers will become ministers. The faithful won't remember virtue. {442} The honorable will be deliberately destroyed. Meditators will long for households. The elderly will long for death. Dharma frauds will be clever. Farmers will be expert swindlers. Neophytes will be masters. Profit will be sought through wrong livelihood. People will put on a façade of kindness. The have-

nots will recite mantras. They'll cultivate hungry ghosts as gods. The "haves" will shrink their wealth. They'll proclaim nonexistent qualities. Their mouths will delight in food. Their bodies will delight in sleep. People will be quick to resent without examination. They'll hope for accomplishment without practice. They'll hope for scholarship without study.

"They will be like the people of Dingri, who [pretend to] know people they never met and hate people without interacting. They will do inappropriate things. They will repeat untenable tales. They will have big stubborn ideas in their little narrow minds. They will be hard to befriend and lack integrity. In times filled with such ways, the doctrine will decline."

Again Kunga queried, "How should one relate with such people?" And Dampa replied:

"Do not trust such people. Don't ask advice. Don't seek friendship. Don't respond. Don't help. Don't harm. Don't form connections. Don't make friends. Don't take them as leaders. Don't believe them. Don't say much. Don't engage services. Don't beg. Don't enter into the fray. Don't marry them. Don't befriend them. Don't share wealth. Don't get familiar. Don't give your heart. Don't teach. Don't give instructions. Don't include them in your circle. Don't join their ranks. Don't hold out hope. Skillfully avoid. Associate wisely. Shun them. Keep your distance. If questioned, play dumb. If asked what you saw, you saw nothing. If asked what you heard, you heard nothing. If asked what you know, you know nothing. If asked what you have, you have nothing. Don't eat their food. Don't take their money. Take on the defeat. Give over the victory. Don't praise or blame. Don't be biased and partial. Don't speak of success. Practice patience and dedicate [the merit]." {443}

Then Kunga asked, "At that time, how long will [the human] life span be?"

“Just fifty or sixty years.”

“Will they have what it takes to attain buddhahood?”

Dampa said, “When rabbits grow horns and frogs grow fur, then they will attain buddhahood.”

“That may be the case, but surely a few will practice the dharma, won’t they?” he asked.

“Dharma practitioners will come, but they will just be reflections,” he said. “They won’t even be in harmony with the dharma” he said. “Mostly they will be charlatans who use dharma as an excuse. They will say they don’t like hypocrisy, and that they will keep [the rules against] eating in the afternoon, and that they are not householders, and that they do not drink alcohol—but they are pretty much liars. In general, to practice the dharma one must mentally forsake worldly acts, and that will be difficult.” Thus he spoke.

Kunga asked, “Where will that condition predominate?”

“The greatest occurrence will be in Ü-Tsang,” Dampa replied. “In Kham, things might be better.”

Kunga asked, “Where will these people take birth later?”

“Like sand in an opened bag, they will fall to bad existences.”

“If the dharma is explained to people like that, won’t they enter the dharma?” he asked

Dampa said, “Don’t give explanations to people; it will become the condition to accumulate even worse negativity. People will say it is nothing but the talk of crazy yogins.”

“In such times, if people supplicate Dampa, where will they be born?” he asked.

Dampa replied, “If they are in harmony with dharma, then they will be born in higher realms. It is important to supplicate and avoid negative action.”

“So if they practice dharma at that time,” he asked, “what will happen?”

“Kunga, whatever dharma they practice at that time, they must take on austerity: curb attachment to their country, abandon hope in their kinfolk, reduce food and clothing to bare necessities, extract the essence of food, dwell at the foot of cliffs, and have wild animals for companions.”

“But surely if they remain monks and gather in the assembly it will be wonderful, won’t it?” Kunga asked.

“It will be difficult to stay in tune with dharma. Even if they are, those possessed of merit will be few. A single retreatant practicing in the mountains will have more merit than such monks.” Then Dampa proclaimed:

“No time now for the convergence of the auspicious connections for many teachings or for finding an authentic guru who does the practice.” {444}

Kunga asked, “So is there no way to attain liberation at that time?”

“At that time, meditate on the Great Compassionate One, the yidam Avalokiteshvara. Recite the essence *mani padme*. Set your own mind as witness. Don’t belittle dharma practitioners. Don’t seek merit through fame and busyness. Dedicate to awakening whatever virtue you create. Whatever you do, think of others’ benefit. Keep your own counsel. Don’t compete among yourselves. It is enough to understand or to practice the dharma, because you can train based on either one. And do not deceive your Āchārya!”

Venerable Dampa Rinpoche, master of the timeless awareness of knowledge, spoke these words to Bodhisattva Kunga.

sarvamaṅgalam

30. LOTUS CLUSTERS

*A Final Teaching from the Heart*¹

DAMPA SANGYE

THIS INSPIRATIONAL POEM of 111 couplets and one that accidentally overflows to three lines follows the pattern of the *Hundred Pieces* or *Eighty Pieces of Advice for the People of Dingri*. Every verse ends in “people of Dingri” (meaning the monastery) or “Dingrians” (*ding ri ba*), a familiar refrain in the Pacification literature. This text, along with the previous one, is not found or mentioned elsewhere. It is described as a kind of final testament (*zhal chems*) of Dampa Sangye, memorized perfectly by Bodhisattva Kunga, but it does not seem to have a place among the other final testaments in the old *Zhije Collection*.

Homage to the Precious Sublime Guru {446}

In the special excellent site of pristine, unmeditated pure
awareness,
glorious Dingri, where all things of auspicious connection
are present,
the Indian Rinpoche, a second nirmāṇakāya,
spoke from his heart this final teaching, a cluster of lotuses,

for the fortunate men and women gathered here.
Kunga, who had attained eidetic memory,
wrote it down with the intention of benefiting everyone.
May it not fall into the wrong hands of vowless recipients
but only be received by worthy recipients with good karma.

om svasti. May all be auspicious.

Faith and diligence are the basis of all good qualities;
cherish their excellence, people of Dingri.

If the remedy isn't applied at the time afflictions arise,
you lose the reason for dharma, people of Dingri.

Unless you cut the biased fixation on tenets, your view is
false;
convey all dharmas to the place of resolution, people of
Dingri.

Since realization is liberation, lucid clear dharmakāya,
it is indeed the ultimate result, people of Dingri.

Fixating on its superiority is the devil's deceit;
do not get bloated with pride, people of Dingri.

Lengthy service to the guru is the start of good qualities;
always rely on the guru, people of Dingri.

The experience of suffering is the cause of dharma;
indeed it is a reminder of faith, people of Dingri. {447}

Entrust your mind, heart, and guts to the holy dharma;
there is no mistake here, people of Dingri.

A distracted mind will never realize suchness;
always be in touch with the deity, people of Dingri.

Yogic realization is occluded in the midst of people;
keep to mountain hermitage, people of Dingri.

Living alone is the cause of increasing merit;
love and hate arise toward companions, people of Dingri.

Even if you realize the meaning of virtue without action,
taking action will not be a problem, people of Dingri.

The degree of your holiness appears in the mirror of your
desires;
connect with an attitude of nonaction, people of Dingri.

Yogic knowledge is received internally;
instructions arise from the outside, people of Dingri.

Internally, pristine awareness is the lord's kindness;
don't become forgetful of kindness, people of Dingri.

Without practicing yogic hardship, you can't cope with
adversity;
first develop fortitude, people of Dingri.

Experience won't clarify if you're stuck on reification;
change the varieties of awareness, people of Dingri.

The destructive demon of dharma practice is bad friends;
don't attend non-Buddhist companions, people of Dingri.

A yogin who doesn't reject the eight concerns is a fraud;
separate out dualistic thoughts, people of Dingri.

The guru's personal instructions are liquid elixir;
drink with assurance, people of Dingri.

If you are not accepted by a holy one, studying won't help;
meet someone with a lineage, people of Dingri. {448}

The true nature will arise in your being if blessings enter;
continuously cultivate devotion, people of Dingri.

Completing two accumulations is the purification of two
obscurations;
don't let [the efforts of] your three doors diminish, people of
Dingri.

The torment of attraction and aversion arises in the midst
of many;
live alone with yourself, people of Dingri.

A practitioner fixated on a homeland is carried away by a
devil;
escape the prison of a fatherland, people of Dingri.

The main demonic destruction is done by the delusion of
self-fixation;
abandon the desires of mental attachment, people of
Dingri.

To meditate in mindless diffusion is to be carried away by a
devil;
settle in pristine awareness, people of Dingri.

This life's many deeds are the cause of suffering;
don't require anything, people of Dingri.

By practicing regularly, you will emerge from austerity's
straight path;
regret at the time of death won't help, people of Dingri.

Since manifest appearance is illusory, it is impermanent;
give up attachment to everything, people of Dingri.

Dharma's purpose is lost if afflictions haven't been
remedied;
abandon fabricated phoniness, people of Dingri.

Parents, children, and relatives are the cause of bondage;
cut the ties of sentimental attachment, people of Dingri.

The degree of men and women's prudence will become
clear;
do your farming in the dharma, people of Dingri.

Big demonic disputes are created by the delusion of
appearance;
adhere to mindful awareness, people of Dingri.

Habitual deluded thought grasps at objects;
prolong freshness in sessions, people of Dingri.

Grasping objects that are empty of essence is deluded;
look at the characteristics of the perpetrator, people of
Dingri.

Delusion does not exist in basic ground, it occurs
incidentally;
it's enough to know the characteristics, people of Dingri.

Whatever action, good or bad, is done,
the doer is empty of essence, people of Dingri.

Convey all phenomena of samsara and nirvana
to the state of extinction in your mind, people of Dingri.

For the disease of thought which fixates on empty things,
constantly consider death, people of Dingri. {449}

If you desire release from the cyclic three realms,
consider the sufferings of the six kinds of beings, people of
Dingri.

Leave off deeds of this life and take up practice;
minimize food and clothing, people of Dingri.

Divine dharma is the provision for the next life, children;
find physical and verbal happiness in the mind, people of
Dingri.

The six kinds of beings are valuable as fields for two
accumulations;
hold them with compassion and love, people of Dingri.

Don't mix previous and later thoughts;
always depend on the flow of freshness, people of Dingri.

It's abundantly clear that dualistic clinging is samsara's
cause;
give up conscious fixation, people of Dingri.

To increase [merit] like the first day of the moon,
rejoice in others' merit, people of Dingri.

Dedicating it to supreme awakening is the esoteric
instruction;
seal it by having no frame of reference, people of Dingri.

The behavior of bad friends adheres to you;
befriend the friends of goodness, people of Dingri.

Lazy indolence is the cause of losing diligence;
regain it through armor, people of Dingri.

Auspicious connections arise if awareness is pristine;
do not enjoy the sleep of stupidity, people of Dingri.

Knowing sufficiency of wealth is the best;
don't be slaves to desire, people of Dingri.

Don't spread the qualities of your experience and
realization;
abandon the pride of achievement,² people of Dingri.

Persevere and don't say, "There's plenty of time for virtue";
there's no time to remain in this life, people of Dingri.

If you completely please the guru,
infinite qualities will arise, people of Dingri.

In youth let go of status and cut through presumptions;
drool over the dharma, people of Dingri.

Lots of plans for this life are the cause of samsara;
toss out the Chinese divination pebbles, people of Dingri.

Practicing merit after planning is the devil's signal;
cast off distracting preoccupations, people of Dingri.

If you grasp the root internally, external designations
collapse;
teach the transmission to the youth, people of Dingri.

If it's not pursued internally, the value won't remain inside;
uphold the lineage yourself, people of Dingri. {450}

Internal mental certainty overpowers external disease and
demons;
integrate nonthought on the path, people of Dingri.

Face-saving turns into a devil and causes distraction;
overturn involvement in human conventions, people of
Dingri.

The phenomena of deluded relative reality are false;
stop the clingy reification of manifestation, people of Dingri.

Making dharma a commodity is wrong, the devil's spawn;
don't depend on a mock guru, people of Dingri.

A practitioner who becomes a bandit hasn't two spiritual powers;
don't act as an āchārya of accumulation, people of Dingri.

Rudra is born from not knowing the unity of creation and completion;
blessings if you stop reifying the deity, people of Dingri.

Don't chase after delusions; repeatedly sever concepts;
this is the vital instruction, people of Dingri.

If you don't emerge now from the straight path of austerity,
abandon all hope of awakening, people of Dingri.

Give up artifice and rest naturally in your own conduct.
If you grasp the root, give up artifice and artlessness;
when you grasp the root, art and artlessness don't exist,
people of Dingri.

If you don't know that the fruition depends on yourself,
there is no outside cause of attaining it, people of Dingri.

Too much stuff is the basis of growing afflictions;
remember the devil of excessive enjoyment, people of
Dingri.

Don't be proud of pretense—remain modest;
[but] don't discard the essence through modesty, people of
Dingri.

It's enough if remedies are applied to proliferating,
agitated thoughts;
quench the sword in water, people of Dingri.

If the pride of claiming superiority arises,
wisdom has degenerated into a devil, people of Dingri.

Your own authentic mind attracts others to itself;
do not deceive people with the dharma, people of Dingri.

The food and wealth of the world is common to all;
do not fixate on "me" and "mine," people of Dingri.

Just one dharma severs all misconceptions;
abandon the sophistries of logicians, people of Dingri.

Staying in this life for even a moment is beyond your power;
you will continue on alone, people of Dingri.

Both your dear life and beloved body³
will meet with the lord of death, people of Dingri. {451}

Relatives from whom a moment's parting is unbearable
will go their separate ways, people of Dingri.

Food and wealth accumulated through greed and deception
will be left behind and off you go, people of Dingri.

Meet an excellent guru who has blessings;
gather the accumulations of a fortunate one, people of
Dingri.

The time of everlasting harvest is now;
don't waste this human life, people of Dingri.

If the blessings of former lineage holders don't enter,
certainty in dharma won't arise, people of Dingri.

If you can't hold your ground when consciousness strays to
objects,
tighten up awareness with yogic gazes, people of Dingri.

Without gathering two accumulations and purifying two
obscurations,
meditative absorption won't arise in the mindstream,
people of Dingri.

If you don't recognize dharmakāya when encountering
thoughts,
nonthought will be a thought, people of Dingri.

If blessings don't enter your own mindstream,
you won't overcome others' appearances, people of Dingri.

Discard the mind of this life and practice virtue properly;
food and clothing will accrue automatically, people of
Dingri.

When male and female harm-doers stir up obstacles,
disrupt them with forceful awareness, people of Dingri.

An attitude of practice won't occur to the indolent and lazy;
meditate on the urgency of this life, people of Dingri.

Whatever external objects you think there are,
you can be sure they are in your mind, people of Dingri.

If at first you don't follow through with practice,
later many obstacles will arise, people of Dingri.

There's no end of samsara when delusion is accepted as
real;
it is enough to recognize illusion, people of Dingri.

If you don't practice by yourself,
fresh experience won't arise, people of Dingri.

If you don't implicitly trust death and impermanence,
laziness will rob you of diligence, people of Dingri.

If you don't get out of samsara now,
you will lose your footing, people of Dingri.

Unless you tame your own mind, harm-doers will never
quit; {452}
relaxing consciousness is happiness, people of Dingri.

With whatever you have, honor and serve the guru
who delivers you from samsara to nirvana, people of Dingri.

A person who is not free of a desirous mind
will not be free from extreme views, people of Dingri.

One who doesn't fixate with attachment to samsaric
phenomena
is a holy person, people of Dingri.

Don't explain the words without personal realization;
don't dismiss the expedient meaning, people of Dingri.

Have dialogue with the guru with meditative experience;
understanding and realization will increase, people of
Dingri.

Whatever you do for this life's food and clothing suffices;
manifest your inspiration in the dharma, people of Dingri.

In following the heart of a guru with instructions,
be completely resolved, people of Dingri.

A self-deceiver who lies about knowing the unknown
dies a common death, people of Dingri.

This is the time to prepare the next life's provisions;
don't indulge in worldly chatter, people of Dingri.

Practice alone while keeping to mountain retreats;
fresh experiences will arise, people of Dingri.

The death lord's hideous visage may show up any time;
hurry up and practice, people of Dingri.

If you don't harvest the holy dharma,
it is a waste of human life, people of Dingri.

If you don't engage the holy dharma in whatever you do,
abundant wealth and power won't help, people of Dingri.

Will you gain good human and divine existences or bad
existences?

Inquire of your own mind, people of Dingri.

The whole entourage had gathered in Glorious Dingri Langkhor in Latö. [Dampa said that like] the commander of a large regiment whose movements no one can predict, the āchārya mendicant won't remain at Dingri all the time. {453} So at that time he gave this final teaching from the heart called *Lotus Clusters*. May it be of benefit for all migrators. May the light rays of speech of the glorious renowned Dampa be accomplished in their excellent sublime meaning.

maṅgalam

bijayantu

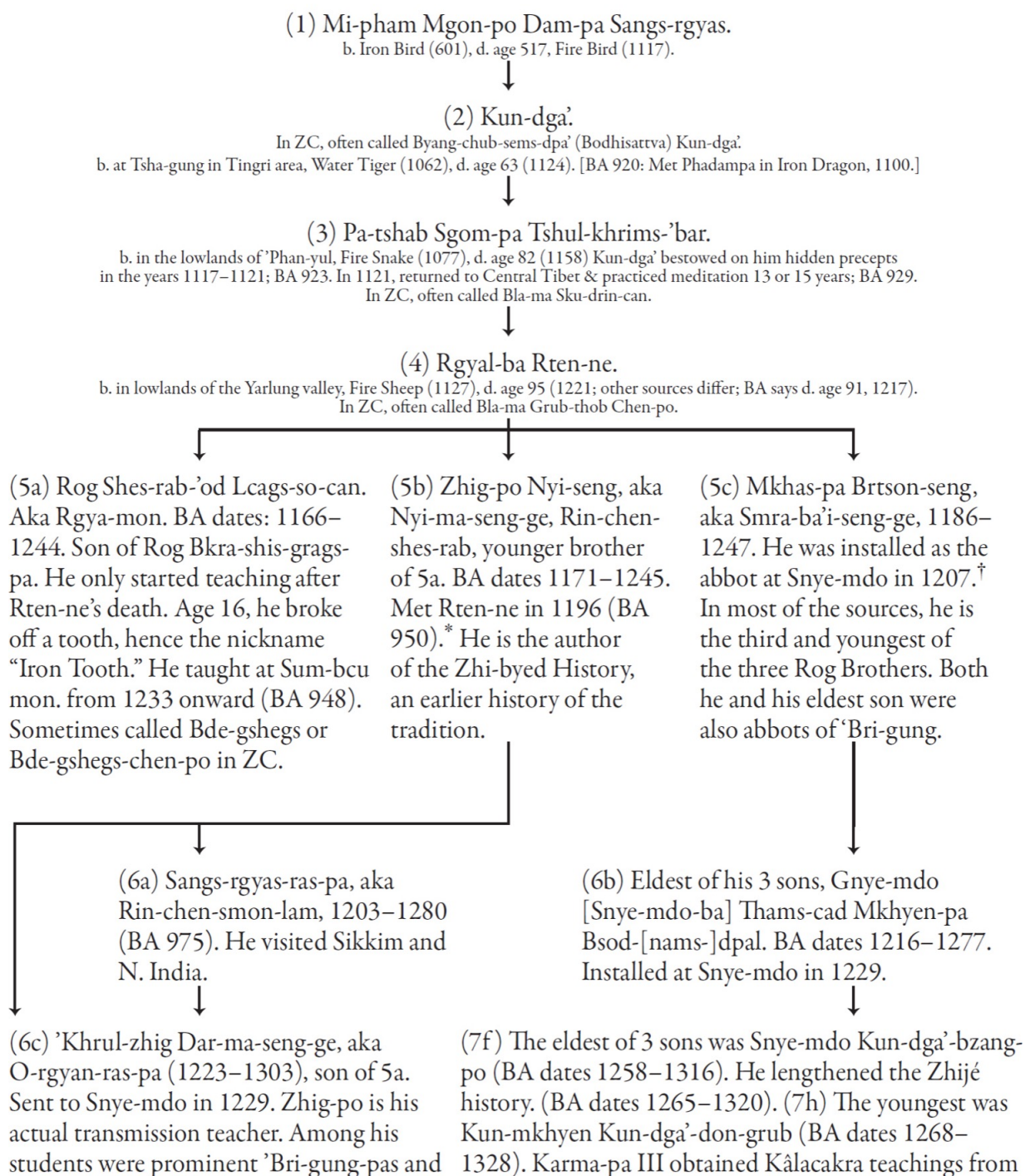
APPENDIX: LINEAGE CHARTS

The Generations of the Early “Later” Zhijé Transmission Lineage

(based on the Dge-ye-ba history, but with added information)

Note: “BA” means *Blue Annals*. “ZC” means Zhijé Collection.

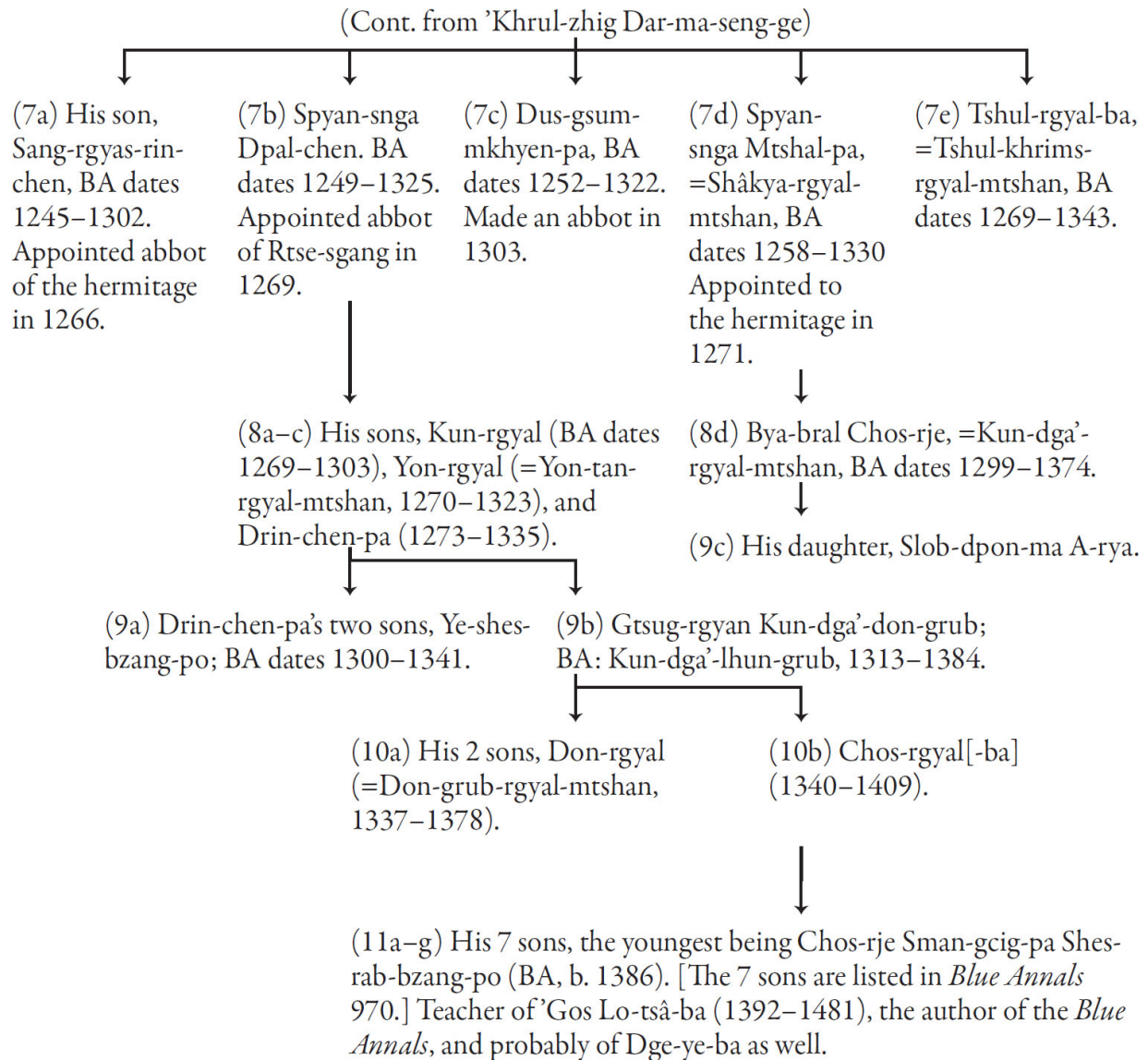
detailed version, D. Martin, Nov. 2017



the Nyingmapa teacher Me-long-rdo-rje. him at Snye-mdo (BA 490, 1050) in about 1301.



(Cont.)

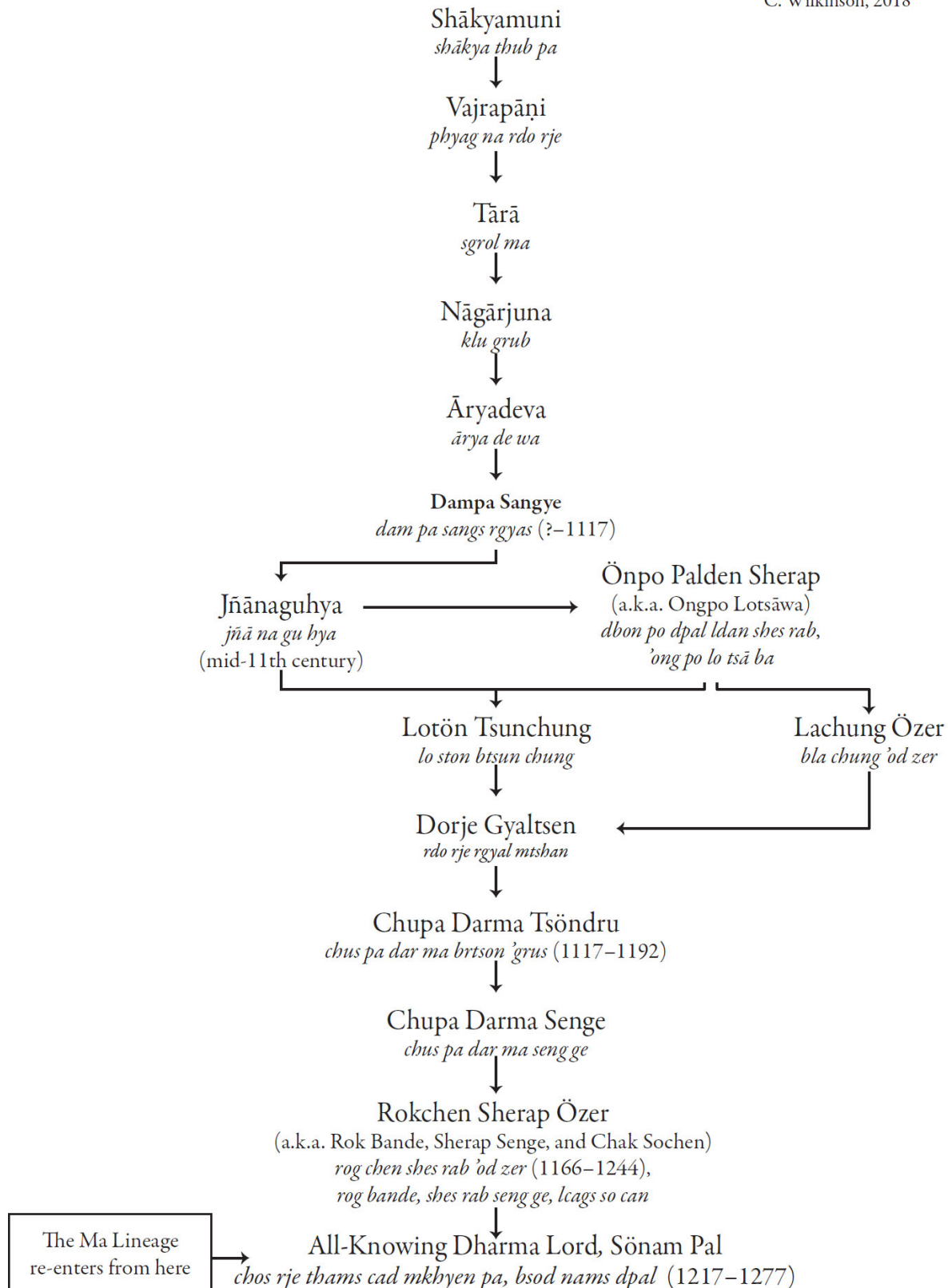


*According to BA 953, in about 1207–1210, he prepared a manuscript of the teachings of the lineage written in gold, the size of the Avatamsaka Sūtra. In 1210, he visited Tingri Langkor, taking this manuscript with him.

†Snye-mdo monastery was offered to Rog Shes-rab-'od in his 40th year (1205), and he entrusted it to Smra-ba'i-seng-ge (BA 948) in 1207, along with the books (*phyag-dpe*) and Dharma conch. I think “the hermitage” (*ri-khrod*) means Grwa Hermitage, the Grwa-nang Valley.

The Early Transmission Lineage

C. Wilkinson, 2018





Kunga Zangpo <i>[rog rgyas sras] kun dga' bzang po</i> (1258–1316)	The Kunga Siblings (<i>rgyal sras kun dga' sku mched</i>) Kunga Gönpö <i>kun dga' mgon po</i> (1265–1320)	Kunga Döndrup Kuche <i>kun dga' don grub sku mched</i> (1268–1328)
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(Cont.)

(Cont. from The Kunga Siblings)

The So Lineage
re-enters from here

Gyatön Mönlam Sherap
rgya ston smon lam shes rab

Damchö Kunkhyen Kuche (The Omniscient Siblings - *dam chos kun mkhyen sku mched*)

Khetsun Sönam Palzang
mkhas btsun bsod nams dpal bzang

Omniscient Jangchup Zangpo
kun mkhyen byang chub bzang po

Gyagom Dorje Denpa
rgya sgom rdo rje gdan pa

Jangsem Gyatso Jinpa
byang sems rgya mtsho sbyin pa

Kusum Dechen Lhundrup
sku gsum bde chen lhun grub

Khedrup Namkha Zangpo
mkhas grub nam mkha' bzang po

Jamyang Paljor Lhundrup
'jam dbyangs dpal 'byor lhun grub

Khyapdak Paljor Puntsok
khyab bdag dpal 'byor phun tshogs

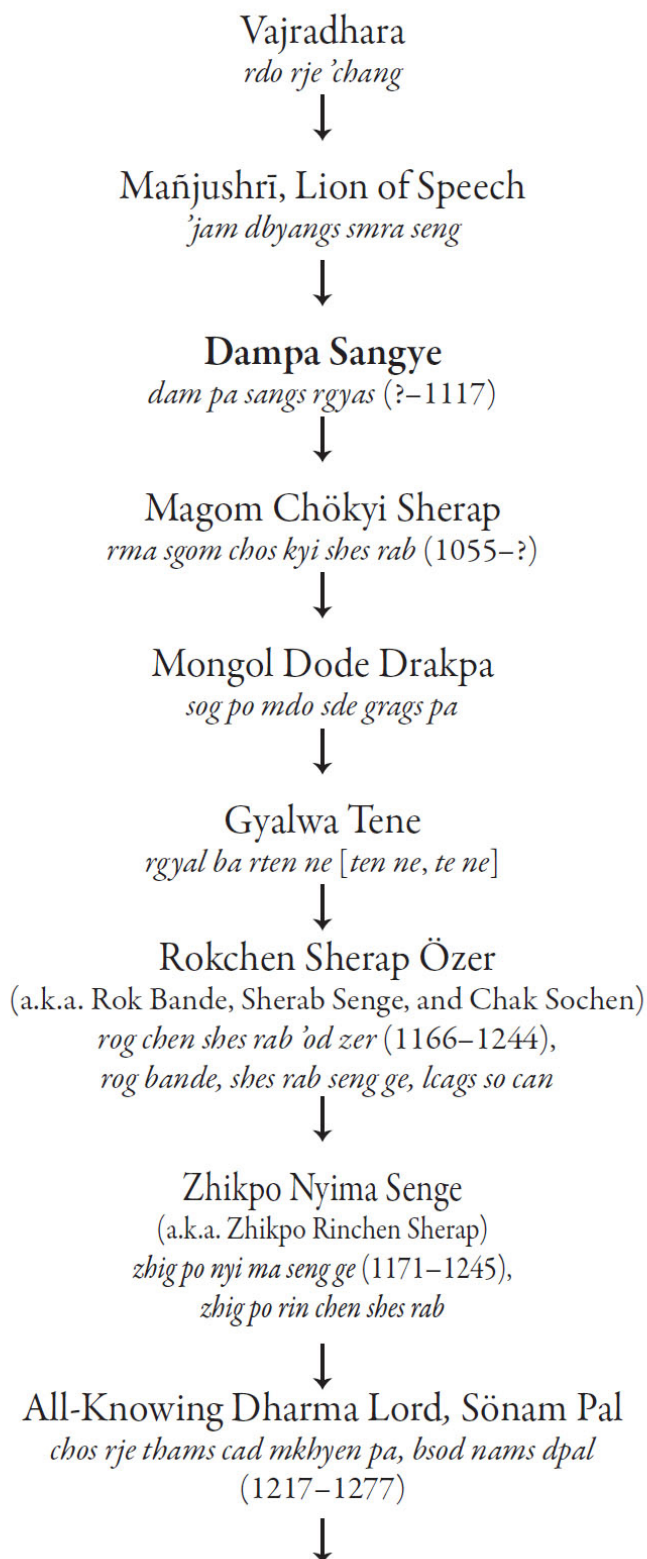
Tsungme Tashi Zangpo
(a.k.a. Kunpang Tashi Zangpo)
mtshungs med bkra shis bzang po,
kun spang bkra shis bzang po

Jetsun Lodrö Tenpa
(a.k.a. Chime Lodrö Tenpa of Dingri)
rje btsun blo gros brtan pa (c. 1632–1687),
ding ri ba 'chi med blo gros brtan pa



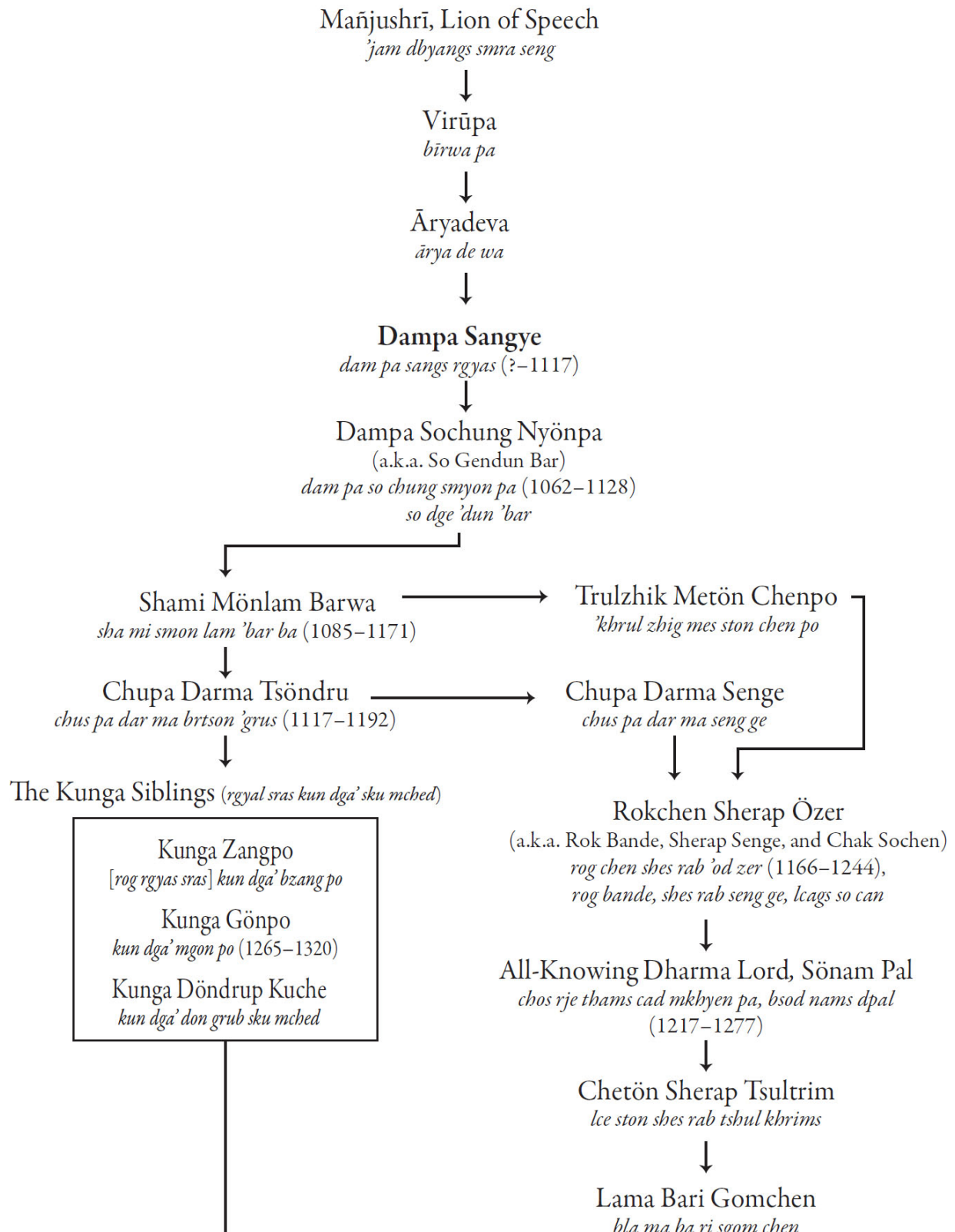
Lochen Dharmashrī
lo chen dharmashrī (1654–1717)

The Ma Lineage of the Middle Transmission



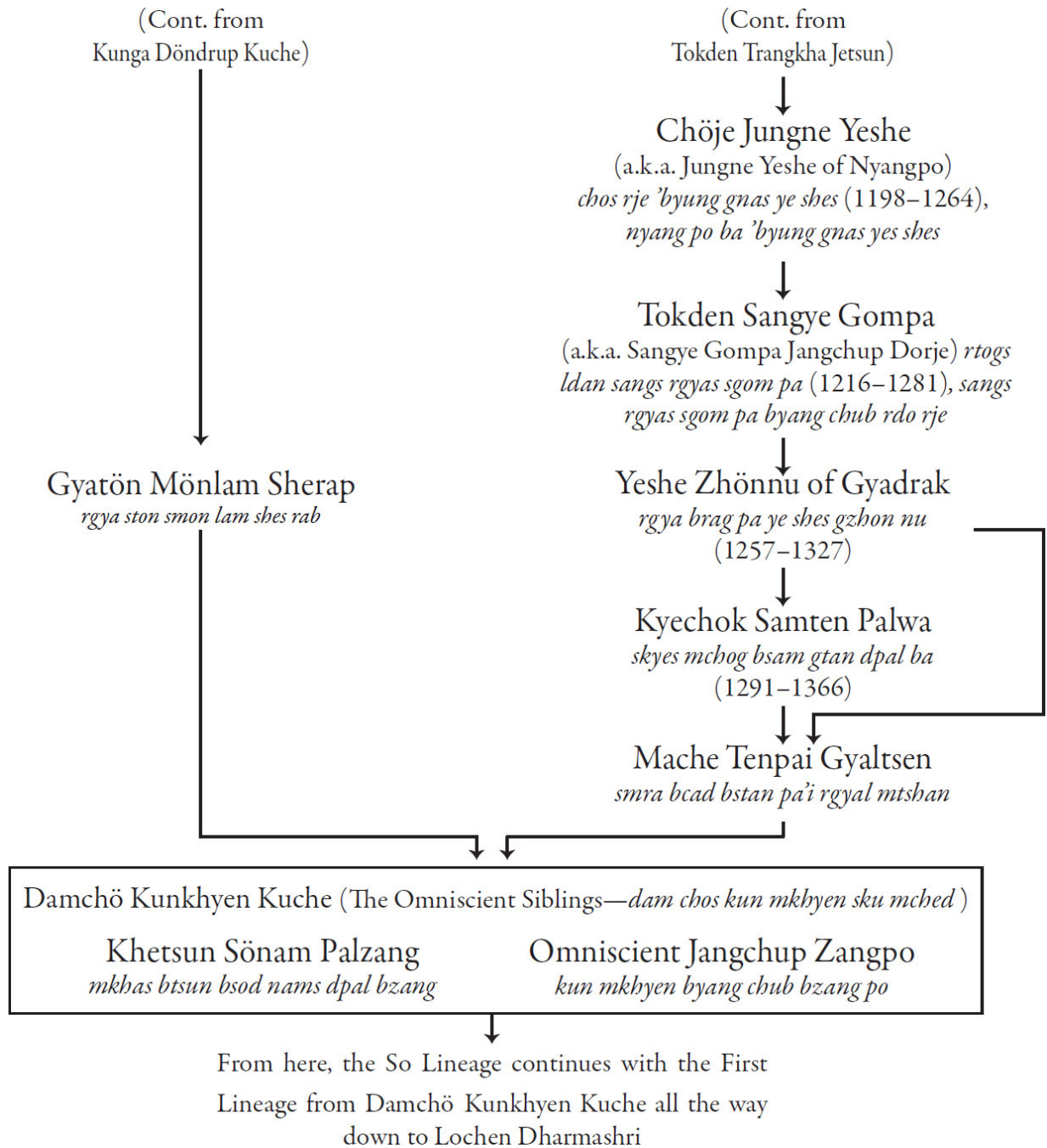
From here, the Ma Lineage continues with the First
Lineage from All-Knowing Dharma Lord, Sönam Pal
all the way down to Lochen Dharmashrī

The So Lineage of The Middle Transmission

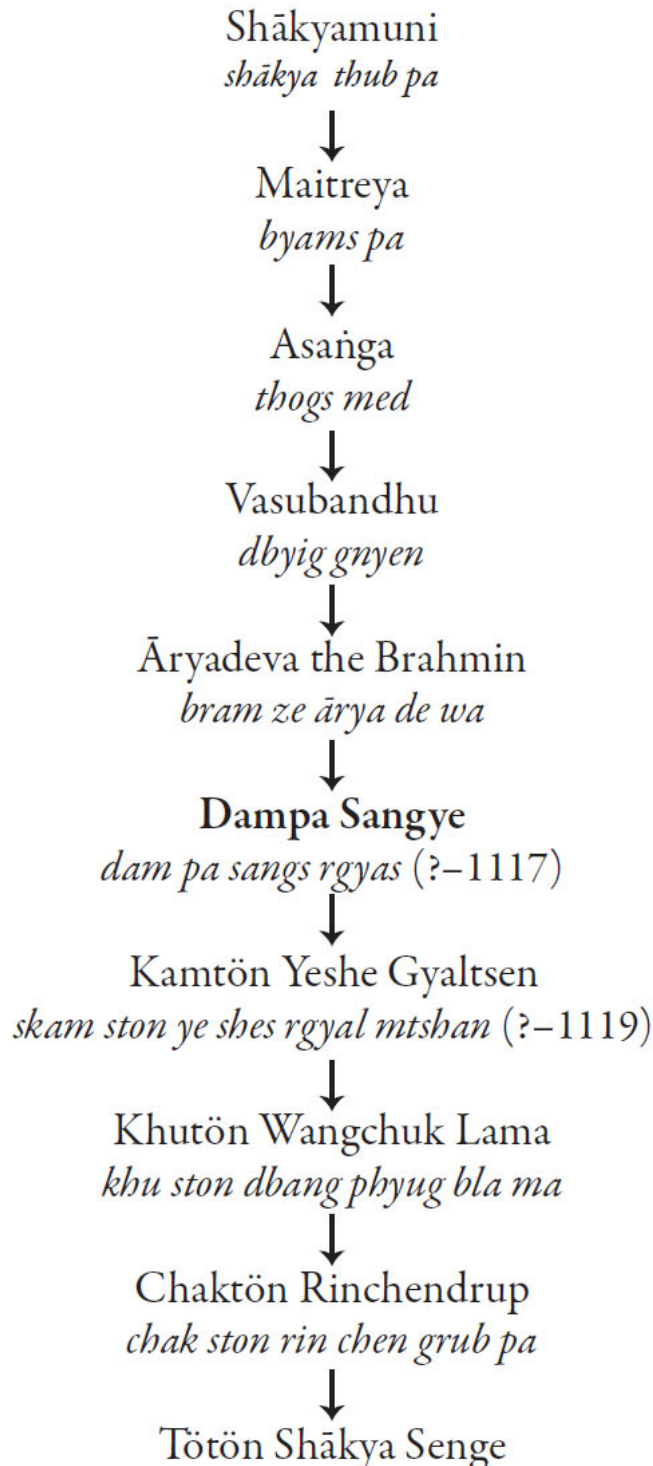


↓
(Cont.)

↓
Tokden Trangkha Jetsun
rtogs ldan 'phrang kha rje btsun
↓
(Cont.)



The Kam Lineage of the Middle Transmission



stod ston shākya seng ge



Zhangtön Darma Sönam
zhang ston dar ma bsod nams



Kodrak Khamsum Zilnön
ko brag khams gsum zil gnon



Tsenden Ritro Wangchuk
mtshan ldan ri khrod dbang phyug



Khenchen Dusum Sangye
(a.k.a. Khenchen Tsultrim Penpa)
mkhan chen dus gsum sangs rgyas,
mkhan chen tshul khrims phan pa



Kind Sangye Önpö
drin can sangs rgyas dbon po

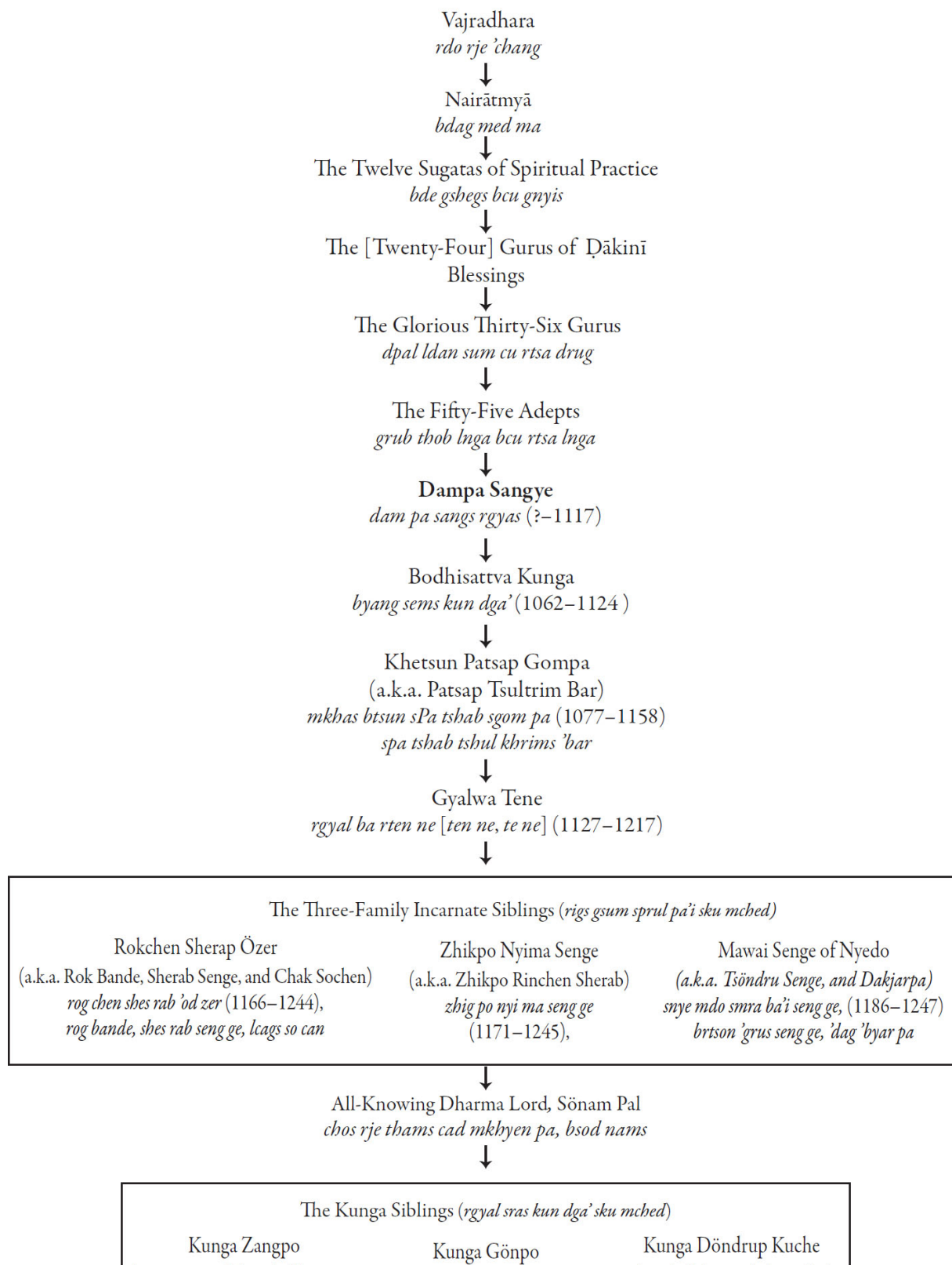


Damchö Kunkhyen Kuche (<i>dam chos kun mkhyen sku mched</i>)	
Ketsun Sönam Palzang <i>mkhas btsun bsod nams dpal bzang</i>	Omniscient Jangchup Zangpo <i>kun mkhyen byang chub bzang po</i>



From here, the Kam Lineage continues with
the First Lineage from Damchö Kunkhyen
Kuche all the way down to Lochen Dharmashri

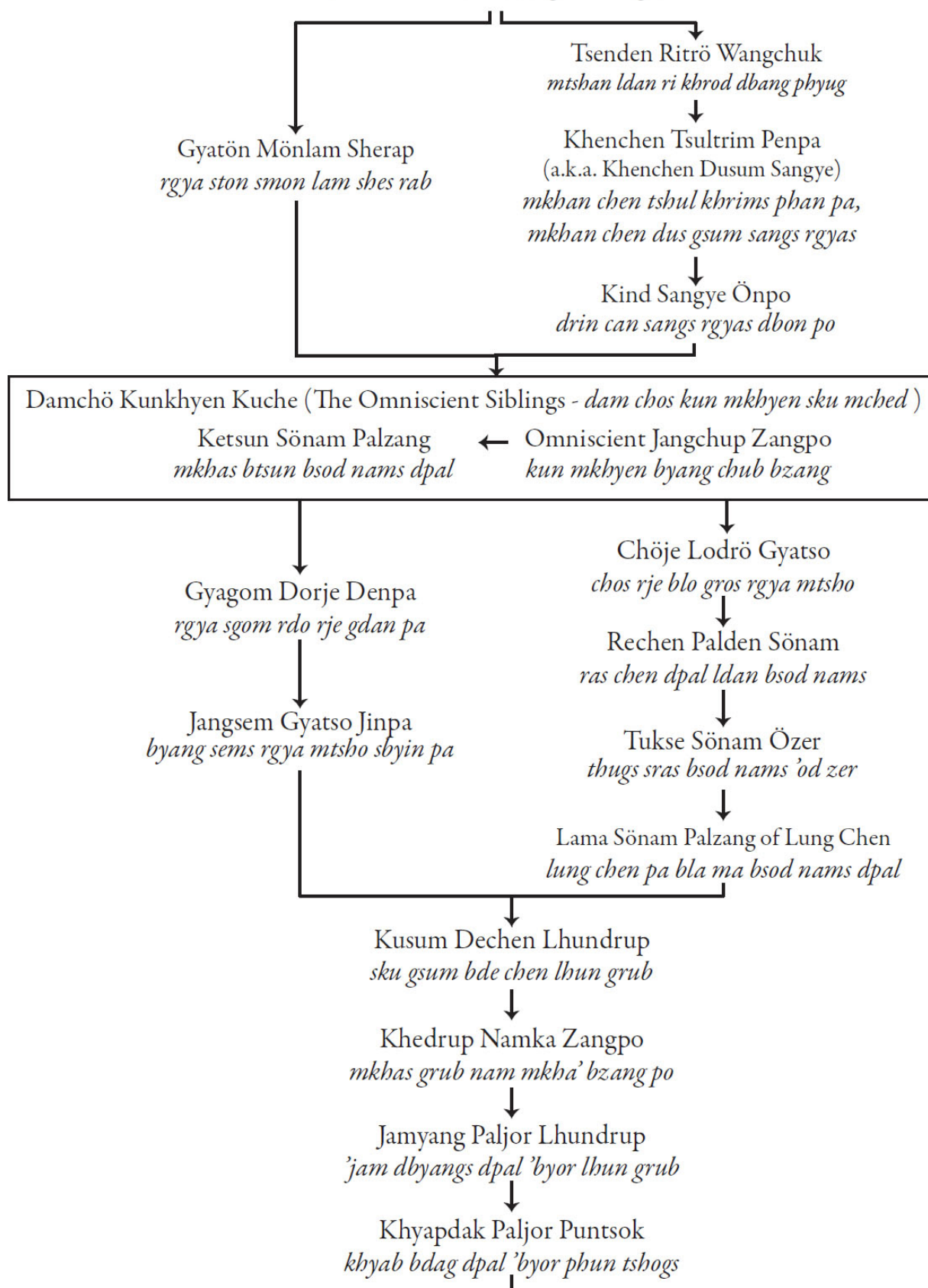
The Last Transmission Lineage

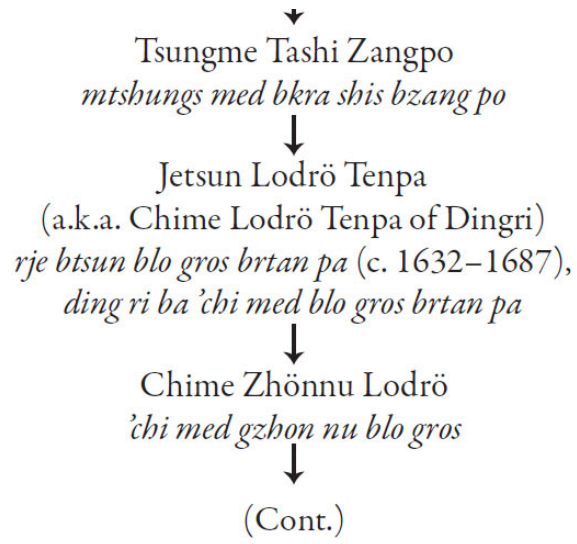


<i>[rog rgyas stas] kun dga' bzang po</i> (1258–1316)	<i>kun dga' mgon po</i> (1265–1320)	<i>kun dga' don grub sku mched</i> (1268–1328)
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(Cont.)

(Cont. from The Kunga Siblings)





(Cont. from Chime Zhönnu Lodrö)



Kunga Lekpai Jungne
kun dga' legs pa'i 'byung gnas (1704–1760)



Khachen Losal Rapgye
mkhan chen blo gsal rab rgyas



Pakpa Gelek Gyaltzen
'phags pa dge legs rgyal mtshan (1720–1799)
* 4th Zhiwa Lha (*zhi ba lha*)



Gyurme Trinle Namgyal
'gyur med phrin las rnam rgyal (1765–1812)
* 5th throne holder of Mindröling
(*smin grol gling*) Monastery



Jetsun Trinle Chödrön
rje btsun phrin las chos sgron
(18th Century/19th Century)



Jamyang Khyentse Wangpo
'jam dbyangs mkhyen brtse'i dbang po (1819/20–1892)



Jamgön Kongtrul Lodrö Taye
'jam mgon kon sprul blo gros mtha' yas (1813–1899)

NOTES ON THE ZHIJE LINEAGE CHARTS

CELSO WILKINSON

THE EARLY TRANSMISSION LINEAGE

Önpo Palden Sherap

BA says that Ongpo Lotsāwa (a.k.a. Önpo Palden Sherap) received the teachings of the early lineage from Dampa Sangye and Jñānaguhyā and he gave them to Lotön Tsunchung and Lachung Özer, but Lotön Tsunchung “proceeded to India to practice meditation and did not return,” while Lachung Özer was the one who taught it later to Chupa Darma Tsöndru. This differs from *Distilled Elixir*, which has no mention of Lachung Özer and states that Chupa Darma Tsöndru received it from Dorje Gyaltsen, who received it from Lotön Tsunchung. Also there is a minor difference in *Distilled Elixir*, which has Lotön Tsunchung receiving the teaching from *both* Jñānaguhyā and Önpo Palden Sherap together. See *BA* p. 871 and *Distilled Elixir*, *DNZ*, vol. 13, p. 313.

Lachung Özer

This is an alternate transmission that is described in *BA*. See above note under Önpo Palden Sherap.

Lotön Tsunchung

There is some uncertainty concerning Lotön Tsunchung's identity, as he may be the same person as Önpö Palden Sherap (a.k.a. Ongpo Lotsāwa), who worked with Jñānaguhya on translating the teachings of the early transmission. However, in *BA* they seem to be represented as two different people. See *BA* p. 871.

Chupa Darma Senge

Spelled *Chus pa dar ma seng ge* in *Golden Rosary* and *Distilled Elixir*. The spelling found in *BA* and *DV* is '*Chus pa dar ma seng ge*. He is also called '*Chus pa brtson 'grus seng ge*. In some places he is conflated with Mawai Senge of Nyedo, who was Rokchen Sherap Özer's brother and who appears in the later lineage. Drakpa Jungne's *Treasury of Names* (*Ming mdzod*, p. 604) says they are the same person and gives the dates for Mawai Senge as 1186–1247. However, *BA* clearly describes Chupa Dharma Senge and Mawai Senge as two distinct individuals (see *BA* p. 943 and 955–58). This correlates to *Distilled Elixir* and *DV*, where they are presented as different individual lineage holders. It is possible Mawai Senge was one of Chupa Dharma Senge's other names and was subsequently conflated with the latter. Although some sources give Chupa Dharma Senge's dates as 1186–1247, I have not included those dates here because those are clearly the dates for Rokchen Sherap Özer's brother, and this would absurdly make the younger brother be Rokchen Sherap Özer's benefactor later on in the transmission of the So lineage.

Jangsem Gyatso Jinpa

His name is variously spelled *Byang sems sbyin pa rgya mtsho* or *Byang sems rgya mtsho sbyin pa* in both *Distilled Elixir* (*DNZ*, vol. 13, pp. 313, 343, and 369) and *Golden*

Rosary (DNZ, vol. 13, pp. 301 and 306). I have chosen the latter spelling, as it also appears in *RTR* (p. 770).

THE MA LINEAGE OF THE MIDDLE TRANSMISSION

Gyalwa Tene

Sometimes spelled *rGyal ba rte ne*. There are conflicting sources with respect to Gyalwa Tene's time of death. Both *BA* (p. 938) and the *Treasury of Names* state that he died at the age of ninety-one in 1217, so I have used those dates here. His own biography says he died at the age of ninety-seven in the Ox year (see *ZC*, vol. 4, p. 419).

THE SO LINEAGE OF THE MIDDLE TRANSMISSION

Chetön Sherap Tsultrim

His name is spelled *lDe ston shes rab tshul khrims* in *Golden Rosary*, but *lCe ston sher tshul* in *Distilled Elixir*.

Tokden Trangkha Jetsun

rJe btsun in *DV* and *Golden Rosary*, but *Jo btsun* in *Distilled Elixir* (p. 332) and *BA* (p. 883).

Tokden Sangye Gompa

In *Distilled Elixir* (p. 332), Sangye Gompa and Jangchup Dorje have a *shey* punctuation mark between them as if they are two people. In *Golden Rosary* only Tokden Sangye Gompa is listed. However, it is clear in *BA* (p. 884) that this is one person named Sangye Gompa Jangchup Dorje.

THE KAM LINEAGE OF THE MIDDLE TRANSMISSION

Note that the Kam lineage that is presented in *Golden Rosary* and *Distilled Elixir* is completely different from what

is found in other sources, such as *BA* or Khamnyön's biography of Dampa. They both begin with Dampa to Kamtön Yeshe Gyaltzen, but then *BA* lists a different progression with a few sublineages. Apparently the lineage reached Dharmashrī through a different route.

THE LAST TRANSMISSION LINEAGE

Kind Sangye Önpö

Drin can Bsod nams dbon in *Distilled Elixir* (DNZ, vol. 13, pp. 352–53), but elsewhere written as *Drin can Sangs rgyas dbon po* in this text.

Jetsun Lodrö Tenpa

*(*Addendum*:) Since Dharmashrī's dates (1654–1717/1718) predate these figures, we can assume that this addendum was added by Jamgön Kongtrul, although it is also present in the edition from the *Collected Works of Lochen Dharmashrī*. After Jetsun Trinley Chödrön, Kongtrul adds his teacher Jamyang Khyentse Wangpo (1820–1892) in the lineage recorded in *RTR* (p. 770).

ABBREVIATIONS

- ATG Acharya Tenpa Gyaltzen
- BA George N. Roerich, *The Blue Annals*. 1949. 2nd ed. (Delhi: Motilal Banarsidass, 1976/1988); Gö Lotsāwa, *Deb ther sngon po*, 2 vols. (Chengdu: Si khron mi rigs dpe skrun khang, 1992).
- BDRC Buddhist Digital Resource Center (formerly Tibetan Buddhist Resource Center), www.tbrc.org
- Catalog Jamgön Kongtrul Lodrö Taye, *The Catalog of The Treasury of Precious Instructions*. DNZ, vol. 18. (Delhi: Shechen Publications, 1999).
- Dg.K. Derge Kangyur (sDe dge bka' 'gyur): Derge edition of the Tibetan canonical collection of sutras and tantras.
- Dg.T. Derge Tengyur (sDe dge bstan 'gyur): Derge edition of the Tibetan canonical collection of commentarial treatises.
- DNZ Jamgön Kongtrul Lodrö Taye, *The Treasury of Precious Instructions. gDams ngag rin po che'i mdzod*. 18 vols. (Shechen printing) (Delhi: Shechen Publications, 1999). Also dnz.tsadra.org
- DNZ-K Jamgön Kongtrul Lodrö Taye, *The Treasury of Precious Instructions. gDams ngag rin po che'i mdzod*. 12 vols. (Kundeling printing) (Delhi: N. Lungtok and N. Gyaltzan, 1971–72).
- DV *The Volumes of the Root Teachings of the Holy Dharma Pacification of Suffering, and the Subsidiary, Severance of Evil Object. Dam chos*

sdug bsngal zhi byed rtsa ba'i chos sde dang yan lag bdud kyī gcod yul gyi glegs bam. (Dingri Volumes) (New Delhi: Dingri Langkor Tsuglag Khang, 2013)

- LDS *Collected Works of Lochen Dharmashrī* ("Reproduced from various manuscripts and blockprints available in India and Nepal, 1975–1977"). Dehra Dun: D.G. Khochen Tulku, 1999. BDRC W9140.
- PK Kunkhyen Padma Karpo, *Pacification Guide: Ornament of Dampa's Thought. Zhi byed kyī khrid dam pa'i dgongs rgyan*, in *Collected Works of Kunkhyen Padma-dkar-po*, vol. 17, pp. 387–441 (Darjeeling: Kargyud Sunrab Nyamso Khang, 1973–1974).
- rKTs Universität Wien, Resources for Kanjur and Tanjur Studies, www.istb.univie.ac.at/kanjur/xml4/xml
- RT Ringu Tulku
- RTR Tashi Chöpel, *Record of Teachings Received* (Beijing: Mi rigs dpe skrun khang, 2008).
- RY Rangjung Yeshe online dictionary: rywiki.tsadra.org/index.php
- Toh. *A Complete Catalogue of the Tibetan Buddhist Canons*, edited by Hakuju Ui et al. (Sendai, Japan: Tohoku University, 1934).
- TOK Jamgön Kongtrul Lodrö Taye, *Shes bya kun khyab* (*Theg pa'i sgo kun las btus pa gsung rab rin po che'i mdzod bslab pa gsum legs par ston pa'i bstan bcos shes bya kun khyab*) (*The Treasury of Knowledge*), 3 vols. (Lhasa: Mi rigs dpe skrun khang, 1982).
- ZC *Zhije Collection* (*Dam chos snying po zhi byed las rgyud kyī snyan rgyud zab byed*) (*The Tradition of*

Pha Dam-pa Sañs-rgyas: A Treasured Collection of His Teachings Transmitted by Thugs-sras Kundga', 5 vols. (Thimphu: Druk Sherik Parkhang, 1979).

ch.	chapter
f., ff.	folio, folios
p., pp.	page, pages
v., vv.	verse, verses
vol., vols.	volume, volumes

NOTES

Chapter numbers refer to the translations in this volume. Where reference is made to a text in this volume, page numbers are those of the Tibetan edition (*DNZ*), which are embedded in the translation in curly brackets {}.

TRANSLATOR'S INTRODUCTION

1. 'Jam dbyangs mkhyen brtse dbang po (1820-1892), mChog 'gyur bDe chen gling pa (1829-1870), Mi pham rgya mtsho (1846-1912), and many more masters were involved in this movement, including Kongtrul's guru Si tu Pad ma nyin byed (1774-1853). See E. Gene Smith, "'Jam mgon Kong sprul and His Friends," in *Among Tibetan Texts*, pp. 247-50; Jamgön Kongtrul, *Treasury of Knowledge: Esoteric Instructions*, pp. 25-48; Ringu Tulku, *The Ri-me Philosophy of Jamgön Kongtrul the Great*, etc.
2. The specific text by Shes rab 'od zer that expounds the eight chariots is *Meditation's Ambrosia of Immortality* (*sGom pa 'chi med kyi bdud rtsi*). A study of this has been done by Marc-Henri Deroche: "'Phreng po gter ston Shes rab 'od zer (1518-1584) on the Eight Lineages of Attainment." According to Deroche, "This text may be considered as an (if not the) original source of the '*ris med* paradigm' of the eight lineages of attainment" (p. 17). It is interesting to note that the eight lineages are arranged in a different sequence in

that text—Nyingma, Kadampa, Shangpa Kagyu, Lamdre, Marpa Kagyu, Zhije, Jordruk, Dorje Sumgyi Nyendrup—which may have been more chronological than Kongtrul’s preferred order.

3. One finds this idea developed in the volume on esoteric instructions in *The Treasury of Knowledge*, where Kongtrul describes in incredibly condensed detail the basic principles and sources of these eight lineages. It is expounded in the catalog of *The Treasury of Precious Instructions* (DNZ, vol. 18), published in English as *The Catalog of The Treasury of Precious Instructions*, trans. Richard Barron (Chökyi Nyima). Also see Stearns, *Luminous Lives*, pp. 3–8, where the verse from Prajñārasmi was first brought to my attention.
4. Jamgön Kongtrul Lodrö Taye, *Catalog*, p. 21. Translation by Richard Barron.
5. *The Treasury of Precious Instructions. gDams ngag rin po che’i mdzod* (DNZ), 12 vols. (Delhi: N. Lungtok and N. Gyaltsan, 1971–72). Known as the Kundeling printing.
6. *The Treasury of Precious Instructions. gDams ngag rin po che’i mdzod* (DNZ), 18 vols. (Delhi: Shechen Publications, 1998). Known as the Shechen printing.
7. *Heart of the Perfection of Wisdom (Heart Sutra). Bhagavatīprajñāpāramitāhṛdaya. bCom ldan ’das ma shes rab kyi pha rol tu phyin pa’i snying po* (Toh. 21).
8. Kamalashīla (Dampa Sangye). *Bodhicaryāpradīpa. Byang chub spyod pa’i sgron ma* (Toh. 2321), f. 264a.
9. *TOK*, vol. 1, p. 539. Translation in Jamgön Kongtrul, *Treasury of Knowledge: Buddhism’s Journey to Tibet*, p. 357. Also see Roerich, *BA*, p. 866.

10. For instance, in Dharmashrī, *Distilled Elixir*, ch. 27. This phrase—"the perfection of wisdom that is consistent with Secret Mantra"—is repeated in almost all Zhije histories. See Roerich, *BA*, pp. 976–78, for further discussion of classifications regarding which yāna to ascribe to Zhije.
11. *bka' babs chen po bzhi*. Described in perhaps the earliest source (*ZC*, vol. 1, pp. 213–368): *mchog gi brgyud pa bde bar gshegs pa bcu gnyis kyi bka' yi dam kyi lhas gsungs pa, thun mong gi brgyud pa tshig brgyud rnam gsum, ngo mtshar gyi brgyud pa dpal ldan sum cu rtsa drug gi bka', mkha' 'gro ma rnams kyi skyes chos / khyad par gyi gdams pa chen po brgyad*. See Dan Martin's outline on BDRC W23911.
12. "He came to Tibet five times. The first time he journeyed to Tsari via Dringtang. He set foot in all areas of Do-Kham, predicting the spread of the doctrine there. The second time he came from Kashmir and arrived in Ngari, where he accepted the disciples Zhangzhung Lingkawa and Bönpo Trotsang Drukha. On the third visit he came from Nepal to Tsang and gave instructions to Yarlung Mara Serpo and Kyotön Sönam Lama. On the fourth he arrived at Nyal via Sha-uk Tak and purified the obscurations of his mother. In central Tibet he benefited Ma, So, and Kam. On the fifth visit he first went to China, where he stayed for twelve years before returning to Dingri [until his death in 1117]." *TOK*, vol. 1, p. 539. Also see Roerich, *BA*, pp. 870–71.
13. See Edou, *Machig Labdrön and the Foundations of Chöd*, pp. 32–34, for several versions of this story.
14. Those are Drapa, Che, and Jang, lineages coming through Geshe Drapa (dGe bshes Grwa pa, 1012–

1090), Che Tsandrakirti (lCe Tsandra kir ti), and Jang Kadampa (lJang bKa' gdams pa), respectively.

15. *TOK*, vol. 1, p. 539.
16. *ZC*, vol. 1, ch. 4, p. 20.
17. “writing is polluted”: Jan Nattier, “The Proto-History of Buddhist Translation: From Gāndhari and Pāli to Han-Dynasty Chinese” (lecture, Conference on Translation and Transmission, Boulder, CO, June 2, 2017). See, for instance, Frits Staal, *Ritual and Mantras: Rules Without Meaning*.
18. *mKha' 'gro ma thams cad kyi thugs kyi gsang ba phyag chen brda'i rgyud*.
19. Somewhat evident in the empowerment texts of this volume, but especially experienced firsthand by the translator in the empowerments conferred by H. E. Sangye Nyenpa Rinpoche at Benchen Monastery, Swayambhu, Nepal, in November 2014.
20. In *Clarified Elixir Instructions* (*bDud rtsi zhun ma'i gdams pa*), for instance, Bodhisattva Kunga states that writing down the letters is like a king degenerating into a commoner. *DV*, vol. *ga*, p. 97. To follow me further down this rabbit hole, see Harding, “Phadampa Sangye and the Alphabet Goddess” on <http://tsadra.org>.
21. *TOK*, vol. 3, p. 408. Translation in Jamgön Kongtrul, *Treasury of Knowledge: Esoteric Instructions*, p. 261.
22. See Kurtis Schaeffer, “Crystal Orbs and Arcane Treasuries: Tibetan Anthologies of Buddhist Tantric Songs from the Tradition of Pha Dam pa sangs rgyas” and *Dreaming the Great Brahmin: Tibetan Traditions of the Buddhist Poet-Saint Saraha*. And, of course, the work of Dan Martin, mostly on tibetologic.blogspot.com.

23. Butön Rinchen Drup, *Butön's History of Buddhism*, p. xiv.
24. *Dam chos snying po zhi byed las / brgyud pa phyi ma'i snyan brgyud zab khyed ma*. See Martin, "New Padampa Manuscripts" (notes from a paper delivered at IATS conference in Bergen, Norway, 2016), tibetologic.blogspot.com.
25. *Zhi byed snga bar phyi gsum gyis skor*. Attributed there to Bodhisattva Kunga (Thugs sras Kun dga'). (BDRC W23911) Do see the outline there by Dan Martin for a list of all contents.
26. Dan Martin, personal communication, December 31, 2017.
27. Roerich, *BA*, ch. 12, "The Early, Later and Intermediate Lineages of zi-byed" p. 911; Gö Lotsāwa, p. 1063.
28. Roerich, *BA*, ch. 13, "The (system) of gCod-yul and Kha-rag-pa," pp. 996-99; Gö Lotsāwa, pp. 1158-62.
29. *Shes rab kyi pha rol tu phyin pa gcod kyi gdams pa brul tsho drug pa'i gzhung gser zhun ma*. In *DV*, vol. *ja*, pp. 53-96. This may or may not be the same as another text titled with '*Brul tsho drug*' found in recent discoveries from Bhutan, held by the British Library's Endangered Archives project. See Dan Martin, "New Padampa Manuscripts," from a paper delivered at the IATS conference in Bergen, Norway, 2016. Tibetologic.blogspot.com.
30. For an interesting discussion of the relationship between Dampa and Machik, see Kollmar-Paulenz, "Magcig Lab sgron ma: The Life of a Tibetan Woman Mystic between Adaptation and Rebellion."

1. ESSENTIAL PRECIOUS SEGMENTS OF THE INCONCEIVABLE SECRET TANTRA

1. *Dam chos sdug bsngal zhi byed kyi gzhung gsang ba bsam gyis mi khyab pa'i rgyud sde'i dum bu rin po che'i snying po*, in *DNZ*, vol. 13 (*pa*), pp. 1–15. *Dingri Volumes*, vol. *ca*, 261–81. Also checked against two editions of the original tantra: *Ā li kā li gsang ba bsam gyis mi khyab pa chu klung chen po'i rgyud* (*Ālikāli Tantra*) in *DV*, vol. *ka*, pp. 9–123 and the *Zhiye Collection*, a publication in five volumes mistitled as *Zhi byed snga spyi bar gsum gyi skor*, Thimphu, 1979 (BDRC W23911) where this tantra is in volume *ka*, pp. 6–114. Line spaces in the verses follow those in the tantras.
2. Jamgön Kongtrul, *Treasury of Knowledge: Esoteric Instructions*, p. 261; *TOK*, vol. 3, p. 407.
3. Bodong Chokle Namgyal, *Compendium of Suchness*, pp. 109–10. This version has *klo'i dkor mdzod* (“barbarian storehouse”) rather than *klu'i dkor mdzod*, as in *ZC* (p. 113) and *DV*. Note that these three sections of the tantra in no way correspond to the three chapters presented here.
4. *phyi mo* (“grandmother” or “ancestor”), also means the root and subsequent letters, or the Sanskrit meters (*matra*) based on *padas*, which consist of varying number of light syllables (prosody). (RY)
5. In the *Ālikāli Tantra*, Chapter Ten: *DV*, vol. *ka*, pp. 51–55; *ZC*, vol. 1, pp. 44–48.
6. All outline headings and few comments were added by Jamyang Khyentse Wangpo (1820–1892).
7. *dung shul*: This refers back to an answer that the Buddha gave to a question in Chapter Five of the Tantra: “What is the *ālikāli* of mantra that accomplishes?” He replied: “All yogins who traverse by stages the path to freedom do recitation of five paths

[which is] like a mollusk's trail." According to Ringu Tulku (personal communication, November 4, 2015), this refers to the continuous, steady track (slime trail) left by conches and other mollusks.

8. All *DNZ* editions have plurals on both Conqueror (*bcom ldan 'das rnam*s) and on the gathered entourage (*'dus pa'i 'khor rnam*s). However, these are absent in the *Ālikāli Tantra* and so have been omitted here.
9. The heading or name of the third empowerment is within the quoted section of the *Ālikāli Tantra* in *DNZ*, but not in *ZC* at all, so again it was added later. Accelerated (*mgyogs byed*) path (*lam*) of the messenger (*pho nya'i*) is sometimes translated as "path of methods."
10. *mtshan ldan las kyi phyag rgya rnyed na yang / bde ba'i 'kor los nyon mongs lam du gzhug* / Another interpretation, which would ignore *na yang* ("even though") could be: "When one finds a qualified spiritual partner, the wheel of bliss carries afflictive emotion onto the path." RT preferred the one here.
11. From the *Ālikāli Tantra*: *don dam byang chub sems kyi pho brang de / lta zhing ngang glod rtog pa'i rtsa brdar gcad* (*DV*, vol. ka, p. 52) is preferable to the *DNZ*: *don dam byang chub sems dpa' de blta zhing / ngang du glod la rtog pa'i rtsa brdar bcad* ("The bodhisattva of ultimate reality observes that, relaxes within it, and uncovers conceptual roots."), according to RT.
12. In the *Ālikāli Tantra*, the fifth line on dream practice is in the instrumental case, which would indicate that one conquers the intermediate state (*bar do*) through the practice of dream yoga.
13. Also see *Distilled Elixir* (ch. 27; *DNZ*, p. 367) for a description of each of these, and *Treasury of*

Knowledge, Esoteric Instructions, p. 272, where they are described by Jamgön Kongtrul (called there “the six restraints”).

14. *akṣha* refers to letters or phonemes, the syllables of the Sanskrit alphabet. Also, *a* is the first letter and *kṣha* sometimes the last, though traditional grammarians do not consider it a letter. For a brief discussion of meanings of *akṣhara*, including as “unchanging,” see Stephen Hodge, *The Mahā-Vairocana-Abhisambodhi Tantra*, p. 544, n. 8.
15. Perhaps referring to the transition between sitting meditation and postmeditation activities. Thank you to Lama Jeremi Plazas for this observation.
16. *snyen pa* or *bsnyen pa* refers to the ritual approach or propitiation of a deity or other process of meditation. Often it refers to the required recitation of the mantra. The four stages of approach and attainment (*bsnyen sgrub yan lag bzhi*) are approach (*bsnyen pa*), close approach (*nye bsnyen*), attainment (*sgrub pa*), and great attainment (*sgrub pa chen po*). Added to these is the stage of enactment or correspondent action or activation (*las sbyor*), which also sometimes replaces the fourth or is constituted in a separate set of three stages of sādhana: *bsnyen pa*, *sgrub pa*, *las sbyor*. See Jamgön Kongtrul, *Treasury of Knowledge: Esoteric Instructions*, pp. 78–80; 296–99, etc., and Jigme Lingpa, *Treasury of Precious Qualities*, glossary, p. 403.
17. *rnyog pa*. The *Ālikāli Tantra* has *rtog pa spong* (“eliminates concepts”) rather than *rnyog pa spong*.
18. *Ālikāli Tantra*: *pra ma ṇa ye*.
19. DNZ: *khyim bdag mchod sbyin byed pa* (“doing charity”), but in the *Ālikāli Tantra*, ZC: *mchod sbyin*

'ged pa (“widening charity”) and in *DV: mchod sbyin 'gyed* (“distributing charity”).

20. In Chapter Nine of the *Ālikāli Tantra*, various *ḍākinīs* bless the disciples with their recitation of sets of four syllables up to this point, that is, *gu ru sid dhi* through *bhu hu ku ru*. The remaining mantras are not mentioned.
21. *DNZ, sbyor ba* should be *las sbyor*, as in the *Ālikāli Tantra* editions. See note 16 above.
22. *'tsho ba* (“nourishes”), but both editions of the *Ālikāli Tantra*: *'tsheng ba* (“increases, improves”).
23. *spog chog*: Rituals to remove obstacles, often before a person can proceed with empowerment. Examples can be found in *DNZ*, vol. 14, pp. 47–48, in the context of Severance healing rite.
24. *u pa de sha* (“instructions”) in *DNZ*, but *u ma de ba* in *DV* and *ZC Ālikāli Tantra*, which would seem to be Umadevī in Sanskrit, the name of a mother goddess identified with Parvati, Durga, etc., or the goddess Uma, wife of Maheshvara. This interpretation seems preferable considering the list of personifications in this section.
25. *dpal gyi be'u*; Skt. *śrīvasta*: glorious knot, noose of love, a gem, mark on breast of Vishnu. *Be'u* also means calf. Gyurme Dorje: *dpal be'u*=heart orb. Also, variant of *rdol ba* is *rtol ba* (“pierces, opens”) in the tantra.
26. *mtshams kyi gru 'don*. In the *Ālikāli Tantra*: *mtshams kyi gru 'degs* (“to sift, support, serve”): “Like a boat closes the gap of the two sides of a river.” (RT, personal communication, November 22, 2016).
27. The mantra here and in four other places in the *Ālikāli Tantra* is *sa ca na si ka ra*.

28. *Ālikāli Tantra*: *rtags* (“signs”) rather than *rtogs* (“realizations”).
29. *Ālikāli Tantra*: *ZC*, pp. 76–81; *DV*, pp. 83–88.
30. *thig tshon*; *Ālikāli Tantra*: *thig chog* (“line ritual”).
31. *phyi nas gsol bag dab cing bar chad dri*, but *Ālikāli Tantra*: *phyi nas gsol (ba) gdab (cing) nang nas bar chad dri* (“supplicate from outside and inquire about obstacles from inside.”)
32. *bdun po rnam par dag pa*. This may be the same as *bdun rnam dag* (the seven pure actions: confession, rejoicing, arousing absolute awakening mind, refuge, arousing aspiring awakening mind, arousing the awakening mind of entering, and dedicating the merit). Alternately, it may be the seven preliminary dharmas specific to this empowerment: placing the volume, supplicating for the conferral, the guru making offerings to the special deity and consecrating the feast, disciples acknowledging entrance into the Great Vehicle, disciples engendering certainty, listing the lineal gurus, and arousing enthusiasm in them. See *Lamp to Illuminate the Mandala: An Outline of the Precious Empowerment*, *DV*, vol. *ka*, pp. 193–98.
33. *DNZ*, *gcig* (“one”) probably a mistake for *gsang ba'i dbang bzhi* (“four secret empowerments”) in the *Ālikāli Tantra*, which I have followed here.
34. Again, *DNZ* has “one” (*gcig*), while both editions of the *Ālikāli Tantra* have “three” (*gsum*), and further down in the tantra and in all later empowerment texts describe four. It is also strange that this seems to be another secret empowerment, when the third set of empowerments should be the wisdom-awareness empowerments (*shes rab ye shes kyi dbang*).

35. *khyad par ba dag gsum*; but the *Ālikāli Tantra*: *khyad par cho ga gsum* (“the three special rituals”). *DV*, p. 86. *Cho ga gsum bskyed*: According to the *Lamp to Illuminate the Mandala*, these would be causing the disciples to maintain the three vows, guard the internal code of yoga, and not be sullied by stains of dissipation, stupefaction, and perversity.
36. *DNZ*: *sa gzhi*, but *Ālikāli Tantra*: *ras gzhi*, a cloth backing for painting tangkas, etc.
37. *DNZ* and *DV* have *bar la go ba blangs*, which makes no sense, so I have followed both editions of the *Ālikāli Tantra* with *brda la go ba blangs*.
38. *DNZ* and *DV*: *gdams pa gsum* (“three instructions”), but *Ālikāli Tantra*: *sdom pa gsum* (“three vows”).
39. Here *rnal ’byor rang sa gsum* (“yoga’s three internal codes”), but the *Ālikāli Tantra*: *rnal ’byor rang sa brtan po* (“strict yogic internal codes”), used here because there are in fact six.
40. *’khor* in *DNZ* and *ZC*; *’khod* in *DV* editions. Note that in the tantra, a break occurs before this line, which connects it with the following section, where I think it belongs.
41. *rtsa bral*, which refers to the general idea of groundlessness (RT), but in the *Ālikāli Tantra* it is *rtsa dral*, meaning more literally “channels are torn asunder.”
42. *DNZ* and *DV*: *bden pa’i drod* (“warmth of truth”), but the *Ālikāli Tantra* has the preferable *bde ba’i drod*.
43. *gdams pa* (“instructions”), but in the *Ālikāli Tantra*: *sdom pa* (“vows”).
44. *rtsol med don gyi mthar thug lam mchog de*; *Ālikāli Tantra*: *rtsol med snying po don gyi lam mchog de*

(“that effortless supreme path of the essential meaning”).

45. While editions of *DNZ* have *lta ba* (“view”), the *ZC* version of the *Ālikāli Tantra* clearly shows *lha* (“deity”). “Deity” would make sense here since all other doctrines were just mentioned, and critiqued, and this would progress naturally into the vajrayāna doctrine of deity meditation, critiqued in this stanza. Additionally, it is common to warn of mistaking demons for deities.
46. *DNZ* has *dvangs med rtogs pa ma ’gags dran pa gsal*, changed in *DV* to *dvangs ma’i rtog pa ma ’gags dran pa gsal*, but the version in the tantra editions is best and used here: *dngos med rtogs pa ma ’gags dran pa gsal*.
47. *DNZ*: *rig pa sna tshogs* (“various awarenesses”), apparently a misprint for *rig pa’i lha tshogs* (“deity hosts of pure awareness”), as in the *Ālikāli Tantra*.
48. See Jamgön Kongtrul, *Treasury of Knowledge: The Elements of Tantric Practice*, p. 360, n. 20 for description of some kinds of conduct.
49. *DNZ*: *rang gzhan* (“self-others”), but *Ālikāli Tantra*: *rang bzhin*.
50. Three brothers, disciples of Tene (rTen ne), were Zhikpo Nyima Senge (1171–1245), Rok Sherap Ö, and Nyedo Mawai Senge, associated with the area of Nyedo (sNye mdo). The latter’s son was Omniscient Sönam Pal (1217–1277), whose commentary is found later in this volume. The lineage also continued to his son Kunga Döndrup (1268–1328), hence “father-son” lineage.

INTRODUCTION TO THE EGG TRILOGY

1. Schaeffer, *Dreaming the Great Brahmin*, pp. 88–96; and “Crystal Orbs and Arcane Treasures,” pp. 5–73.

2. For example, Abhayadatta, *Lives of the Eighty-Four Mahāsiddhas*. *Grub thob brgyad cu rtsa bzhi'i rnam thar*.
3. *BA*, vol. 2, pp. 1017–18. Translation in Roerich, *BA*, pp. 868–69.
4. But see the comparative chart of at least four sets in Schaeffer, *Dreaming the Great Brahmin*, pp. 183–85.

2. THE PURE SILVER EGG OF THE STAINLESS PATH

1. *Lam dri ma med pa dngul sgong dag pa'i skor*, in *DNZ*, vol. 13 (*pa*), pp. 16–22. Second source: *DV*, vol. *ka*, pp. 291–301 (also in vol. *ca*, pp. 283–92). Third source: *ZC*, vol. 1, pp. 235–42. An introductory note there states, “From the four great legacies, herein are the three word tantras/lineages in the common lineage. They were within *Stainless [Lucid Clarity]: The Collected Explanations of the Pure Crystal Egg*.” *bka' babs chen po bzhi las / thun mong gi brgyud pa tshig rgyud rnam gsum bzhugs so / dri myed shel sgong gi bshad 'bum kog na yod do*. (Schaeffer: “trilogy existed before its inclusion in the *ZC* as a separate volume entitled the *Collected Explanations of the Stainless Crystal Orb*.” p. 20). An interlinear note in the *DNZ* edition attached to the word *sgong* (“egg”) states that it is “a summary of the source scripture’s meaning” (*gzhung gi don bsdus pa'o*), thus the metaphor of the egg. Previously translated in Molk, *Lion of Siddhas*, pp. 314–20. Note that the title there, “The Silver Egg of the Stainless Path of Speech,” presents a misreading of the title, with *dag* (“pure”) misread as *ngag* (“speech”).
2. There are innumerable variations in the different editions of this text, far too many to allow noting any but the most edifying. For instance, *DV* has “meditative experiences” (*thugs kyi dgongs nyams*) rather than

“instructions” (*gdams pa*) here. Occasionally I will add something from *ZC* or *DV* in brackets if it is clarifying or standard, (e.g., *pho mo*, “male and female”). If I have preferred any version over the Shechen edition of *DNZ*, it will be noted.

3. *lam skor dang po*. These headings are found only in the *DNZ* edition. Padma Karpo describes this first path as “the path of accumulation based on the instructions of the outer characteristics; traversing the path through mind training” (*phyi mtshan nyid kyi gdams pa la brten nas tshogs lam blo sbyong gis lam bgrod*). PK, p. 410.
4. *DNZ: rig pas* (“by awareness”), but *DV* and all other versions have *rigs pas* (“by reason”), which makes more sense here, particularly considering that it is attributed to Dharmakīrti, the great epistemologist (sixth or seventh century).
5. *gzugs sku rten 'brel gyi che ba las 'char ba 'di*; but in *DV* and *ZC*: *gzugs sku'i rten 'brel gyi rtsa ba rtogs pa 'di ni* (“This realization of the root of the interdependence of rūpakāya...”).
6. *sgra snang dang sgra 'dzin gyi shes pa gtan la phab pas*. See PK, p. 413.
7. *kho na'i shes pa* following *DV*, *ZC*, and PK, rather than *DNZ: 'khor ba'i shes pa* (“samsaric consciousness”).
8. *skabs brgyad*: A reference to the eight chapters of the *Ornament of Realization* (*Abhisamayālaṃkāra*), a major treatise by Asaṅga and one of the five treatises said to be revealed by Buddha Maitreya (*byams chos lnga*). Thanks to Laura Goetz for making this connection.
9. *bsgoms pas* (usually “meditating”) but in *ZC* and *DV*: *rtsal sbyangs* (“training energy”).

10. “The Path of Application based on the path of holding [and] blazing of the moving winds [of the] father tantras; entering the straight path through austerities” (*pha rgyud g.yo ba’i rlung sbar ’dzin gyi lam la brten nas sbyor lam dka’ thub kyis srangs su bcug*), PK, p. 410.
11. DNZ and PK: *spur* (“hair drawing”), but ZC and DV: *ris mo* (“drawings”). PK describes this stanza as referring to “coarse vajra recitation” (*rags pa’i rdor bzlas*), probably meaning “out loud,” p. 423.
12. DNZ: *grags pa sngags su rtogs pa*; ZC, DV, and PK: *grags pa gsung du rtogs pa* (“realization of sound as Speech”). PK describes this stanza as referring to “subtle vajra recitation” (*phra ba’i rdor bzlas*), p. 423.
13. DNZ: Gu da ri pa; DV: Ghu dha ri pa; Tibskrit: Gudari or Guḍāri. (See note there.)
14. DNZ and PK: *thabs lus kyi ’khrul ’khor gyi[s] gnad sbyangs pas*; ZC and DV: *thabs rten ’brel lus kyi gnad la sbyang pas* (“Refining the vital points of the body [by] interdependence [of] techniques”).
15. Dza ba ri pa or (ZC) Dzha ba ri pa. Javāri in Roerich, BA, p. 869.
16. These two lines are different in DV: *shes pa ’od gsal spros bral du shar nas / chos sku rten med rang gsal du rtogs pa* (“[produces] the arising of lucid clear consciousness free of embellishment and the realization of dharmakāya without support as inherent lucidity”). “Dharmakāya without support” is probably more correct.
17. Identical to Buddhajñāna or Buddhashrījñāna, according to Tibskrit.

18. Instead of *yon ten gyi 'char sgo*, ZC, DV, and Dharmashrī's *Distilled Elixir* have *rten 'brel gyi 'char sgo* ("manifestations of interdependence"). PK explains: "By binding the five major winds upward, and pressing on the navel...focused meditative stability...brings qualities such as the five clairvoyances" (p. 425).
19. DNZ: *srog rtsol gyi rlung dum bur bcad / rjes la don gyi ye shes rtogs pa*. ZC: *srog rtsol dum bu dum bur bcud pas / rjes la don gyi ngo bo rtogs pa*; DV: *srog rtsol gyi rlung dum bur bcad pas / rjes la don gyi ngo bo rtos pa*; PK: *srog brtsol gyi rlung dum bu gcud pas / rjes la don gyi ngo bo rtogs pa*. "Cutting or stabilizing into parts" apparently refers to the wind's presence in the five chakras.
20. DNZ: *tsud* ("go into"; "trap"), but ZC, DV, and PK: *[']chun* ("control"; "tame").
21. PK comments: "The *rjes bcad* ("finality"; "follow-up") of the path of seeing based on the instructions of the experience of bliss [from] the mother tantras" (p. 428).
22. Here it is in Tibetan *Nag po zhabs*, whereas the previous mention in stanza 21 was transliterated in Tibetan from Sanskrit as "*krishṇa pa*" (DNZ) or "*tri sna pa*" (ZC).
23. In DNZ editions, the first two lines of stanza 27 have been attached to the last two lines of the next stanza. The missing lines have been added here from DV, ZC, and PK, making sense this way. DNZ, the only edition in which the stanzas are numbered, simply skips over the number 27.
24. *rdo rje srin po'i kha*, i.e., the asshole.
25. *spros med lhan cig skyes pa*, but in ZC and DV: *don gyi lhan cig skyes pa* ("absolute coemergence").

26. *DNZ*: bir wa pa; *ZC*: bhi rgya pa; *DV*: bīrba pa. Martin suggests Vīryapāda in Tibskrit. Often understood to be the mahāsiddha Virūpa (see Molk, *Lion of Siddhas*, p. 317), but in these texts Virūpa’s name is spelled as bi rū pa.
27. *DNZ* and *PK*: *rang gsal*, but *ZC* and *DV*: *ngar gsal* (“the previous lucidity”).
28. According to Padma Karpo, this is the general foundational stanza of this path cycle. The four phases or vital points of karmamudrā practice were indicated by stanzas 26 (falling of the vital essence); 27 (holding or retaining it); 28 (reversing it); and 29 (spreading it throughout the channels). *PK*, p. 430.
29. “The equal/equalizing taste of the path of meditation based on the esoteric instructions of the essential meaning, which is the enhancement” (*PK*, p. 432). This cycle elucidates the four yogas (*rnal ’byor bzhi*) and levels of absorption (*ting nge ’dzin*).
30. *gzhi gcig*: possibly a reference to the “all-ground” or *kun gzhi* here and in the following verse.
31. Tib. Tog tse pa or Tog rtse ba, Skt. Kuddāla, but also found as Koṭali (*BA*, p. 869) or Kaudālika.
32. *DNZ*: *bag chags kyi dgos don med pa*, but in *ZC*, *DV*, and *PK*: *bag chags kyis gos su med pa* (“not tainted by imprints”).
33. “The ultimate path, free of activity, based on the instructions of innately liberated intrinsic awareness.” *PK*, p. 436. This covers such subjects as the Vajra Body, Speech, and Mind and timeless awareness.
34. *DNZ* has Legminkara (legs smin ka ra), which does not appear in any other source. I have followed *ZC* and *DV*

with Ākarasiddhi, corroborated in *BA* (p. 868) and Mol, *Lion of Siddhas* (p. 46).

35. *DNZ: rtogs pa* (“realization”). *ZC*, *DV*, and *PK: rtog pa* (“thought”).
36. *karaṇa* is the Sanskrit equivalent of *lta ltangs* (“yogic gaze”) as defined in *Stainless Lucid Clarity* by Patsap: “ka ra ṇa is an Indian word meaning ‘gaze.’” (*ka ra ṇa ni rgya skad de / don la lta stangs bya ba yin te*). *DV*, vol. *ka*, p. 598. I am not clear why the Sanskrit term was used here. “With support” (*rten bcas* or *mtshan bcas*) means doing the technique using objects: *mtshan bcas ni ka ra ṇa yul la g.yo ba bcings pas* (“With support means binding the movement toward objects with yogic gazes”). Attributed to Dampa in *Clear Mirror of Vital Points* (*DV*, vol. *kha*, p. 213).
37. *rig pa rkyang ’ded du bskyan bas*; but *ZC*, *DV*, and *PK: rig pa ba ded du [b]skyang pas*, which must be a mistake for *rig pa ’ded du skyang pas* (“sustaining the pursuit of intrinsic awareness”).
38. The colophon and editorial comment in *ZC* reads, “This completes the instructions of the fifty-four male and female yogins, called *The Pure Silver Egg* of the *Stainless Path*. [note:] This *Stainless Silver Egg* is concordant with the first lineage.”

3. THE PURE GOLDEN EGG OF THE STAINLESS PATH

1. *Lam dri ma med pa gser sgong dag pa’i skor*, in *DNZ*, vol. 13 (*pa*), pp. 22–25. *DV*, vol. *ka*, pp. 303–10 (also in vol. *ca.*, pp. 293–300); *ZC*, vol. 1, pp. 242. An interlinear note attached to *Pure Golden Egg* reads “collected vital points of [mind nature] introduction.”
2. *DNZ* has apparently miscopied from the earlier Palpung (Kundeling) blocks. It shows *rig pa gzhi nas*

spongs shig (“reject awareness from basic ground”) as opposed to *rig pa gzhi'i thog las longs/slongs chig/shig* for the first line, which we also find in *ZC* and *DV*. The second line in *DNZ* is *yul gyi dri mas mi gos kyis*, where *ZC* has...*mi mgo yis*, corrected to *mi 'go yi* in *DV*.

3. The stanza here in *DNZ* occurs after Padmākara's (13) in the original (*ZC*), but I've kept the order of *DNZ* for the sake of reference.
4. Taking *so thon* to mean *ngo so thon pa* (“dignity,” “confidence,” etc.) (ATG).
5. In the first line, *ZC* and *DV* have *bya ra* (“tangle”) rather than *go ra* (“snare”). The second line reads *mnyam bzhag gzhi la mi 'khor ba yin no*, rather than *mnyam bzhag bzhi la mi 'chor ba yin gyis*, as in both copies of *DNZ*. *Bzhi* (“four”) is obviously a misspelling for *gzhi* (“ground”), so I have changed it. *'Khor* (“surround, encircle”) could be just as correct as *DNZ*'s *'chor* (“lose”), which I have retained.
6. *sdoms phyir*, in *DNZ*, but *ZC*: *dos phyir*; *DV*: *dor phyir*.
7. A nan ta, probably Ānandagarbha (Kun dga' snying po) according to Martin, Tibskrit 2014.
8. *DNZ* editions have *rgyun bsring* (“prolong continuity”), but *sre ba* (“blend”) as in *ZC* and *DV* seems more suitable.
9. Here, *rang zhal* (“own face”) but *rang mal* (“own bed”) in *ZC* and *DV*. Also the mistake in *ZC* in the first line, *gzhi rjes*, should be *bshig rjes* as here. This is common terminology in the Zhije tradition, referring to “letting go” or “destroying” the concentration of meditation and resting in its aftermath.

10. *rten* means “support” and usually refers to a statue or other representation. However, it often refers to the support or basis of practice, or the locus of enlightenment, which is the person practicing. Often it refers specifically to the person as a support for holding vows.
11. Following *ZC* and *DV*: *bying 'khrul*, rather than *DNZ mi 'khrul* (“nondelusion”).
12. *gang shar*; but *ZC* and *DV*: *gar shor* (“wherever it is lost”), basically carrying the same meaning.
13. “Mind” (*sems*) is not in *ZC* and *DV*, thus “Trample upon inflation.”
14. Following *ZC* and *DV*: *gzhi la bag mi 'chags pa yin no*, rather than *DNZ: gzhi la mi chags pa yin gyis* (“not developed/attached in the foundation”).
15. An interlinear note in *ZC* states, “This Stainless Golden Egg is concordant with the intentions of the Che system” (*dri myed gser sgong 'di / lce lugs dang dgongs pa mthun*). The Che system refers to a branch of the middle transmission that started with Geshe Chepa of Zangyul (bZang yul dGe bshes lCe pa) and his son Dawa Drakpa (Zla ba grags pa, b. 1046), also called Che. See *BA*, pp. 906–10.

4. THE PURE CRYSTAL EGG OF THE STAINLESS PATH

1. *Lam dri ma med pa shel sgong dag pa'i skor*, in *DNZ*, vol. 13 (*pa*), pp. 26–31. *ZC*, vol. 1, pp. 247–54. *DV*, vol. *ka*, 311–20 (also in vol. *ca*, pp. 301–10). An interlinear note attached to the word “pure” (*dag pa*) reads “a summary of vital points of instructions” (*gdams pa'i gnad bsdus pa'o*) in *DNZ* only. The translations and these notes follow closely on the commentary written by Bodhisattva Kunga's disciple Patsap ([s]Pa tshab

Tshul khrims 'bar), *Stainless Lucid Clarity: An Explanation of the Pure Crystal Egg of the Stainless Path, a Mahāmudrā Instruction*. DV, vol. ka, pp. 585–635; ZC, vol. 2, pp. 2–48. Note that the order of the verses differs in the commentary, which could indicate a clerical error or that it changed over time. That order is 1–8, 16–22, 9–15, 23–54.

2. *snod kyi skyon gsum*: Not listening, like an upside-down vessel; not retaining, like a leaky vessel; and corrupted by impure motivation, like a vessel with poisonous residue.
3. DNZ: *bum chu* (“vase water”); but ZC: *bshu gu*; DV: *shu’u* (“paper”), which seems preferable given the context. However, the very fact that there are different versions defies the metaphor itself!
4. *sgra sel* in DNZ should be *dgra sel* as in ZC and DV. In the commentary, Patsap explains that the enemy of higher insight (*lhag mthong*; Skt. *vipaśyanā*) is to exult in the excellence of one’s practice of insight.
5. Patsap’s commentary to verse 8 is helpful: “In the moment (*skad cig ma*) of the gap when the intellect (*blo*) is not distracted by memories of the past and thoughts of the future, there is no consciousness of dualistic phenomena. Mind (*yid*) cannot engage in the phenomena of samsara and nirvana. It is beyond the limits of description. [In] the mahāmudrā without coming or going, the hidden flaws of liberation from all birth and cessation dissipate. If you are not aware (*rig*) at the time of that situation, and [try to] meditate in hopes of it occurring as a mental object (*yid kyi yul*) beyond intellect, discursive thoughts will return. The vital point of the unconditioned [nature] of the three times is symbolized in the great methods of interdependence. Without that teaching, it will not be

realized by your depending on the words of the *piṭakas*. Here, the meaning of the guru's instruction is to practice without blocking the arising of consciousness in the present (*da ltar gyi shes pa*). Recognize it. Because that is recognized, the consciousness of dualistic appearance won't arise. Delusion will be self-liberated in the present. As Dampa said, 'Because the hidden flaw of a mirage is known, the thought of water won't even arise.'

6. '*gyu ba*, literally "[mental] movement." According to the commentary, which from here on is out of order, the "forceful methods" (*btsan thabs*) are to control the breath and practice Dampa's yogic gazes, thus cutting off thought.
7. The original *ZC* edition reads somewhat differently: *gsal ba la ngar ma thon na / yul la shes pa gtong bas* ("If the force of clarity is not drawn out, consciousness will be sent to the object"). But the commentary reads *ltengs pa* ("inertia") rather than either *ZC*'s *gtong ba* ("sent") or *DNZ*'s *mthong ba* ("seen"), and interprets it as applying to the methods for dealing with dullness, darkness, and inertia (*bying rmugs ltengs*). This might be a stretch based on a misprint!
8. "Problems" (*skyon*) has been added from *ZC*, *DV*, and Patsap; it seems to have been deliberately carved out of the Palpung woodblocks. The word translated here as "deal with" varies with the edition: *DNZ*: *bkal ba*; *ZC*: *rgal ba*; *DV*: *brgal ba*; Patsap: *dgal ba*. Patsap comments, "By practicing Severance, [deal with] the problem of dualism directly and carry it over (*dgal ba*) to the various external objects."
9. The first two lines are entirely different in Patsap's commentary. Since both of these lines have appeared previously, I suspect that Patsap had the correct

version of an original. If so, it should read, “If you don’t know how to reverse awareness by naked perception, you won’t recognize freshness” (*gcer mthong gis rig pa ldog shes dgos / de ma shes na / so ma ngos mi zin pas*). In the next line, *shes pa* (“consciousness”) is used rather than *rig pa* (“awareness”). Also the verb in the third line in *DNZ* is *brgyab pa* (which can mean almost anything, such as “build,” etc.); but *ZC* has *sgyag pa* (“rest”) and *DV* has *rgyag pa* (“throw”; “build”), which accord with Patsap’s *bzhag pa* (“rest”; “place”), which I have used.

10. *kun rtog gi bag chags la* [should be *ma*] *log na / rdzus 'phrul la snyems mi chod pas / zhe sdang lam du khyer bar bya*. *ZC*, *DV*, and Patsap have *rten rtog* rather than *kun rtog*. *DV* and Patsap have *sol/sel* (“cleared up”) rather than *log*, and *brtul zhugs* (“deliberate yogic conduct”) rather than *rdzus 'phrul*, which seems to be an unnecessary correction by the editors.
11. “Anger” in the previous verse stands for all afflictive emotion (ATG). According to Patsap, this instruction concerns carrying over realization from sitting meditation to subsequent activities. “Here, setting to flight the little bird at the time of practicing [means] not to [allow] the basic ground to become tarnished” (*'dir nyams su len pa'i dus su / bye'u 'phur bya zhing gzhi la g.ya' chags mi bya'o*). Note that in *DV*, the line has been changed to read “Bring equipoise and postmeditation into an encounter (*thug phrad du*).” No little bird.
12. *ka ra na*: The Sanskrit term for *lta ltangs* (“yogic gazes”). According to Patsap, this means that keeping the gaze of the eyes fixed on the objects will prevent movement of thoughts, and with consciousness

uncorrupted by thought, the senses will manifest innately.

13. The last line in *DNZ* reads *dam bca'i mtshams bsre bar bya*, while *ZC*, *DV*, and Patsap have *dam bca'i mtshams phyir bsring bar bya* ("extend the limits [i.e., duration] of the commitment"). The commitment (*dam bca'*) refers to the initial motivation for practice (awakening mind), which is one's armor in this case.
14. *lhong ba* ("raised") in *DNZ* is also found as *slongs pa* (*ZC*) or *bslongs pa* (*DV*) or *slong ba* (Patsap). Patsap's definition of the path of the messenger: "That which hastens the long path shortened by the wheel (mandala?) is called the messenger's path" (*ring lam 'khor los bstungs la mgyogs byed pho nya'i lam zhe bya*). This verse concerns karmamudrā practices.
15. Though *smon lam* ("aspiration, wish") is used in *DNZ* and *ZC*, *smon 'jug* ("wishful [and] engaging [awakening mind]") is in *DV* and Patsap.
16. According to Patsap's commentary, the basis or root of interdependence (*rten 'brel*) is the first of its twelve links: ignorance (*ma rig pa*). However, within momentariness or the present moment, there is no cause and effect, so the twelve links of interdependent origination do not apply. "Which means the basis of samsara collapses" (*de don 'khor ba'i rtsa ba 'gyel ba'o*). Note that he glosses *'gel ba* in the root text as *'gyel ba*, which interpretation I have followed. Also, in Dampa's tradition, *mtshang*/*tshangs* is not used to mean "hidden flaws" but rather "great importance" or "implication" (*gnad khag*, ATG).
17. *DNZ* editions have *bsrig*, for which I can't find a meaning. But *ZC*, *DV*, and Patsap use *rig*. Patsap comments: "As for recollection (*dran pa*), the

consciousness in the suddenly arising moment is a fragmentation. This mind of sentient beings is not something autonomous; it is empty by virtue of the arising and ceasing in the three times” (*de yang dran pa rtol skyes skad cig ma’i shes pa dum bu ba yin te / sems can gyi blo ’di rang rgyud pa zhig ma yin te / dus gsum skye ’jig gis stongs pa...*).

18. According to Patsap, this refers to three kinds of practitioners who each commit (*dam bca’*) to retreat (*mtshams*) practice for specific durations: monastics year after year, yogins on occasional days, and householders for a month.
19. Patsap: “Radiance [purifies] fixation of reality without running after past recollections. The minutiae of recollection are cleared away without the consciousness following after objects. Fixation is self-liberated by your not going out to greet the future. Don’t cut off the movement of the continuum (*lug gu rgyud*) of that nonfixated radiance and clarity.”
20. *’phrul pa* (“emanation”) in *DNZ*, but *’khrul pa* (“delusion”) in all others.
21. *DNZ*: *’jigs pa’i lta stangs* (“gaze of fear”), perhaps a mistake for *’jig pa’i lta stangs* (“gaze of destruction”) as in *ZC*. However, this is *’jug lugs lta stangs* in *DV* and in Patsap, who describes four classic yogic gazes for bringing consciousness into line (*’jug lugs* or *’jog lugs*). This seems to be the best fit.
22. *DNZ*: *rten ’brel gyi rim pa* (“stages of interdependence”) but all others *rten ’brel gyi rig pa*, which fits better with the meaning, since the stages of interdependence arise in any case.
23. *DNZ*: *rjes la ngar ma thon na*, but *DV*: *thogs*. Patsap comments specifically that “after” (*rjes*) refers to after

one has ascertained phenomena as illusion (*'dir bden med 'khrul yul sgyu mar gtan la phabs pa'i rjes la*). *DV*, p. 629.

24. Here Ghun dha pa (*DNZ*), Guṇ dha rī (*DV*), or Ghun dha ri pa (*ZC*), previously Gha dha ri.
25. *DNZ*: *'gyur med* (“changeless, immutable”), but in *ZC* and *DV*, it is *'gyu byed*, and further enhanced in Patsap as *'gyu byed kyi rig pa*. The whole verse in Patsap would be: “This awareness of that which causes movement [of thoughts] should be energy-trained. If it is not trained, then fixating on apparent reality will not be reversed (*ldog pa*). Separate (*'bral* instead of *'brel pa*) thought and the object.”
26. *DNZ*: Ku mu ta (Kumundhari in the *Golden Egg*). In all other editions, this verse is attributed to Sukhasiddhī.
27. In all other editions, this verse is attributed to Padmodri or Padmonī (possibly Padminī, Tibskrit).
28. An editorial note at the end of the *ZC* reads, “This *Stainless Crystal Egg* accords with the So system. These three word lineages [of the three Eggs] were written on white paper by Dampa himself and brought to Tibet” (*dri myed shel sgong 'di / so lugs dang dgongs pa mthun te / tshig rgyud 'di gsum / dam pa nyid kyes / dkar shog la btab nas / bod du gdan drangs pa yin no*).

5. EIGHTY PIECES OF ADVICE FOR THE PEOPLE OF DINGRI

1. *rGya gar gyi grub thob chen po dam pa rgya gar ra'm dam pa sangs rgyas zhes pa'i gsung mgur zhal gdams ding ri brgyad cu pa*, in *DNZ*, vol. 13 (*pa*), pp. 31-36. *DV*, vol. *ca*, pp. 311-20. Previously translated by the Padmakara Translation Group in Dilgo Khyentse, *The Hundred Verses of Advice* with commentary by Dilgo

Khyentse (2006); and in W. Y. Evans-Wentz as “The Last Testamentary Teachings of the *Guru Phadampa Sangay*” in *The Tibetan Book of the Great Liberation* (1954), pp. 24–31.

2. See “The Tingri Hundred” on Tibeto-logic blog, December 9, 2008.
3. *sgo ba’i rnal ’byor bzhi*. Dam pa ’char chen, also spelled phyar chen—stories of his escapades are found in many places in Dampa’s life story. The other three “gatekeepers” are Dam pa phyar chung, Vajrakrodha, and Byang chub sems dpa’ (Bodhisattva) Kun dga’.
4. *Pha dam pa sangs rgyas kyi zhal chems ding ri brgya rtsa ma’i don ’grel man ngag rin po che’i gan mdzod*, DV, vol. *nga*, pp. 586–87.
5. *sor bcu brang la zum cig*, i.e., with humility. When compared to *One Hundred Pieces of Advice to the People of Dingri* (DV, vol. *kha*, pp. 561–71) and in its commentary (DV, vol. *nga*, pp. 545–84), it seems that two verses have been combined into one here. The second line here would be *kha drag dbang yod spongs shig* (“give up power and rank”). The next verse in *Hundred Pieces* is *kha drag nor mang can la bde ba med / sor bcu brang la khroms shig ding ri ba*: “Those with fame and wealth are miserable; spread your ten fingers on your chest, people of Dingri.”
6. *’jig rten mi’i yul* (“human world”) but in *Hundred Pieces*, *’jig rten phyi ma* (“the next world”).
7. Following the commentary, which interprets *lo* as *lo ’dab* (“petals, foliage”).
8. *’bral med da lta sgrigs shig*. However, DV and all copies of *One Hundred Pieces of Advice* have *rten ’brel da lta sgrigs shig*: “arrange now the auspicious connections.” This may be more correct, since it is a common phrase.

9. The order of verses 49 to 52 here is different in the *Hundred Pieces*, which follows the traditional order of view, meditation, conduct, and result. My translation as “unwavering watcher” in this verse comes from the commentary: *sgom 'dzin gyi dran pa med pa'i steng du yengs med kyi bya ra gyis* (“Without recollection that fixates on meditation, remain undistracted”).
10. Commentary: “The example of nondistractedness in the recollection that references emptiness or the recollection of the blessings by emptiness are like the actress’s mirror in that it has no theories of [the mere image’s] permanence or nonexistence” (*stong nyid la dmigs pa'i dran pa'am / stong nyid kyi byin gyis brlabs pa'i dran pa yengs pa med pa'i dpe ni / sgeg mo'i me long dang 'dra bas / de la rtag chad kyi grub mtha' med do*).
11. *DNZ*: *dad pa rkyen gyis bsgyur ba* (“faith succumbs to circumstances”), but in *DV*, the *Hundred Pieces*, and its commentary, the genitive *dad pa'i rkyen* (“the condition of faith”) has been preferred.
12. *phung 'dre*. Note that while the dictionary definition is something like “disaster-producing demon,” the commentary to the *Hundred Pieces* interprets the line as follows: “The ignorance of regarding the aggregates (*phung po*) as I or mine is the source of all delusion, or the root of the aggregate demon” (*phung po la bdag dang bdag gir lta ba'i ma rig pa ni 'khrul pa thams cad kyi 'byung gnas sam / phung 'dre'i rtsa ba yin*).

6. VAJRA SONG FOR MILAREPA

1. *Grub chen dam pa sangs rgyas kyis rnal 'byor gyi dbang phyug mi la ras pa la gdams pa'i dam chos sdug bsngal zhi byed kyi snying po dril ba'i rdo rje'i mgur*, in *DNZ*, vol. 13 (*pa*), pp. 36–38. *DV*, vol. *ca*, pp. 321–24.

Also in Khamnyön Dharma Senge, *The Life Story of the Great Mighty Adept*, in *DNZ*, vol. 18, pp. 124–25. Previously translated in Chang, *Hundred Thousand Songs*; Brunnhölzl, *Straight from the Heart*; and Molk, *Lion of Siddhas*.

2. gTsang smyon He ru ka (1452–1507), *rJe btsun mi la ras pa'i rnam thar rgyas par phye ba mgur 'bum*. ff. 288a–292a. Translation in Chang, *The Hundred Thousand Songs of Milarepa*, vol. 2, pp. 606–14. Date from Roberts, *The Biographies of Rechungpa*, p. 113.
3. Khamnyön, *Life Story of the Great Mighty Adept*, pp. 120–26. Translation in Molk, *Lion of Siddhas*, pp. 95–98.
4. La stod pa Mi bskyod rdo rje. According to Dan Martin, this Mikyö Dorje is a name for Gyalwa Tene (rGyal ba rTen ne, 1127–1217), who also signs the huge commentary in *ZC*, vol. 5, with the name Palden Mikyö Dorje (dPal ldan Myi bskyod rdo rje). Dingri is in Latö, where Tene was in residence. Martin, “The Early History of the Later Peacemaking Lineage.”

INTRODUCTION TO THE EMPOWERMENTS

1. *Zhi byed snga phyi bar gsum gyi dbang chog rnams phyogs gcig tu bsgrigs pa bklag pas grub pa*, in *DNZ*, vol. 13 (*pa*), pp. 39–297. *LDS*, vol. 18, pp. 10–203. Listed as being in vol. 10, but noted in a Japanese website as “not found in Dehra Dun gsung 'bum”: <http://ci.nii.ac.jp/ncid/BA42849640>.
2. *DNZ*, vol. 18, pp. 416–17. See *Catalog*, p. 48.
3. Lochen Dharmashrī, *Autobiography of Dharmashrī*, in *Collected Works*, vol. 2, f. 265a.
4. *Ibid.*, f. 275a.

5. See Mindrolling Lotus Gardens history project for both a history of Dharmashrī as well as evidence of contemporary activity. www.lotusgardens.org.
6. Martin, "The Early History of the Later Peacemaking Lineage," p. 4.
7. *Ā li kā li rin po che dbang gi 'khor lo, sa bcad 'khor lo gsal ba'i sgron me*, and *dbang gi 'khor lo'i lhan thabs*, altogether pp. 115-228.
8. *bka' babs bdun*. See Tāranātha, *The Seven Instruction Lineages*.
9. *DNZ*, vol. 18, p. 519.

7. EMPOWERMENT OF THE THREE LAMPS IN THE KASHMIRI SYSTEM

1. *bKa' babs dang po [kha che lugs] sgron ma rnam gsum gyi dbang*, in *DNZ*, vol. 13 (*pa*), pp. 40-53. Second source: *LDS*, vol. 18, pp. 10a-20b. Related text is in *DV*, vol. *cha*, pp. 1-20.
2. *bka' bzhi* = *bka' babs chen mo bzhi* or *bka' babs rnam bzhi*. These are not the same as the early, middle, and later transmissions of Zhije. In the *Zhije Collection*, they are (1) precepts of the twelve sugatas of the supreme lineage (*mchog gi brgyud pa bde bar gshegs pa bcu gnyis kyi bka'*); (2) the common lineage of the three word lineages (*thun mong gi brgyud pa tshig brgyud rnam gsum* (consisting of the "three eggs")); (3) precepts of the amazing lineage of the glorious thirty-six (*ngo mtshar gyi rgyud pa dpal ldan sum cu rtsa drug gi bka'*); and (4) the eight great special instructions, teachings born of the *ḍākinīs* (*mkha' 'gro ma rnams kyi skyes chos / khyad par gyi gdams pa chen po brgyad*).

3. *chos 'byung bsnol ma*, referring to the two-dimensional drawing of a double triangle (dharma source; Skt. dharmodaya) forming a six-pointed star like the Star of David. In visualized form, called “stacked dharma source” (*chos 'byung nyis brtsegs*), the second dharma source on the top is three dimensional, like a tetrahedron, with the apex in the center of the flat bottom triangle and the three corners opposite those of the triangle on the bottom, so that an aerial view would still appear as a six-pointed star.
4. The Sanskrit name transcribed as *many dzi* is used throughout the empowerments. Without positive identification from my informants, I propose that it refers to the tripod used in shrine setups, usually three sticks tied together at the center, forming three legs below and three projected “arms” above to hold the vase and other ritual objects.
5. *sgrub mchod*, one of four parts to the preparatory rituals of empowerment: stages of the mandala (*dkyil 'khor gyi las rim*), practice service (*sgrub mchod*), self-entrance (*bdag 'jug*), and empowerment conferred on others (*gzhan dbang bskur ba*).
6. Kamalashīla, *Lamp of Enlightened Conduct*. *Byang chub spyod pa'i sgron ma* (Toh. 2321), p. 264a. Mi pham mgon po is a name for Kamalashīla/Dampa Sangye.
7. Transliterated into Tibetan, it is *kha ṭvāṃ ga*. In Tibetan iconography it appears usually as a trident (Tib: *rtse gsum*), though it was more of a staff in Indian yogic systems such as that of the kapalikas. In general, when the Tibetan text retains a Sanskrit term, I do as well.

8. I use the term *bodhichitta* when *byang chub sems* refers to the seminal fluids, and “awakening mind” or “mind of awakening” when it refers to the mental attitude.
9. From this point on, the skull cup, or kapāla, in Sanskrit is spelled *kapāli*, which may represent an attempt to feminize the word so that it corresponds to the feminine principle, which it represents in this empowerment. Thanks to ATG for this observation.
10. The Sanskrit holy euphemism for female genitals, the vagina or uterus.
11. *’du shes gsum ldan* seems to vary with context. In this case, the three authentic perceptions of union might be of the deity (*lha*), the mantra (*sngags*), and the dharma (*chos*).
12. Though the name of the third empowerment is usually shortened to awareness-wisdom empowerment (*shes rab ye shes kyi dbang*) or just wisdom empowerment, *shes rab* in this context refers to the so-called wisdom consort (*shes rab ma* or *rig ma*), union with whom produces timeless awareness (*ye shes*).

8. SUBSEQUENT AUTHORIZATION RITUAL FOR THE THREE DEITIES

1. *bKa’ babs dang po sgron ma rnam gsum gyi byin rlabs su grags pa lha gsum gyi rjes gnang*, in *DNZ*, vol. 13 (*pa*), pp. 53–59. Second source: *LDS*, vol. 18, pp. 20b–24b.

9. EMPOWERMENT OF MAHĀMUDRĀ IN THE MA SYSTEM

1. *bKa’ babs bar pa rma lugs phyag chen*, in *DNZ*, vol. 13 (*pa*), pp. 59–67. Second source: *LDS*, vol. 18, pp. 24b–30a. Corresponding text in *DV*, vol. *cha*, pp. 31–44.

2. This formula is found in many tantras in the Kangyur.

10. EMPOWERMENT OF THE GURU'S BLESSING IN THE SO SYSTEM

1. *bKa' babs bar pa'i nang tshan so lugs bla ma'i byin rlabs gtor ma'i dbang*, in *DNZ*, vol. 13 (*pa*), pp. 67-74. Second source: *LDS*, vol. 18, pp. 30a-35b. Corresponding text in *DV*, vol. *cha*, pp. 45-58.
2. *sKu gdung 'bar ba'i rgyud*, one of the seventeen (or eighteen) tantras of the esoteric instruction class (*man ngag sde*) of ati yoga in the Nyingma tradition, translated by Vimalamitra and sKa ba dpal brtsegs. *rNying ma rgyud 'bum*, vol. 3.
3. *Mahāsaṃvarodayatantrarāja, sDom 'byung/bDe mchog 'byung ba zhes bya ba'i rgyud kyi rgyal po chen po* (Toh. 373). A Chakrasaṃvara explanatory tantra.

11. SUBSEQUENT AUTHORIZATION RITUAL FOR THE PERFECTION OF WISDOM IN THE KAM SYSTEM

1. *Kam lugs sher phyin ma'i rjes gnang*, in *DNZ*, vol. 13 (*pa*), pp. 74-77. Second source: *LDS*, vol. 18, pp. 35b-37b. In *DV* as a sādhana of Yum Chenmo, vol. *cha*, pp. 59-64.

12. EXTENSIVE EMPOWERMENT IN THE FIVE PATHS BY MEANS OF THE BOOK IN DAMPA KUNGA'S SYSTEM

1. *bKa' babs phyi ma dam pa kun dga'i lugs kyi lam lnga'i glegs bam gyis dbang rgyas pa*, in *DNZ*, vol. 13 (*pa*), pp. 77-136. Second source: *LDS*, vol. 18, pp. 37b-81a. *DV*, vol. *cha*, pp. 65-233 (there divided into three texts for dull, average, and sharp faculties).
2. *'phang lo*, possibly spindles.

3. *las sbyor*. According to Samten Karmay, “a rite in which the officiating priest aims at subduing a foe cf. *drag las*.” *Secret Visions of the Fifth Dalai Lama*, p. 240.
4. *bsnyen pa kha gso ba*, apparently meaning to do extra mantras (ATG).
5. Compare the descriptions in Choying Tobden Dorje, *The Complete Nyingma Tradition, Books 15 to 17, Volume One*, pp. 182–83.
6. *’brang rgyas* (literally, “expanded chest”) refers to a round torus shaped somewhat like a human heart, though here they have various shapes.
7. The mothers’ five seals (mudras) or symbolic ornaments in Highest Yoga Tantra are (*bla med nas ’byung ba’i yum gyi phyag rgya lnga ni*): crown (*dbu rgyan*), earrings (*snyan rgyan*), necklaces (*mgul rgyan*), bracelets and anklets (*gdu bu*), and sash or belt (*ska rags*).
8. The line has been moved in the *DV* edition to this location from the *DNZ* version, where it appeared before the offering blessing. This makes sense, since the offerings need to be first consecrated before being offered.
9. For a slightly expanded description of these four sufficiencies as applied to the four empowerments, see *Distilled Elixir*, ch. 27, p. 453; *DNZ*, p. 353.
10. Perhaps from Dampa’s statement quoted in Bodhisattva Kunga, *Very Clear Mirror of Vital Points*: “From the conveying of the approach and accomplishment of view and meditation, experiences will come like rising mash.” (*lta bsgom bsnyen bsgrub tu bskyal bas / nyams myong glum langs pa bzhin du ’ong*) *ZC*, vol. 2, p. 333. Thanks to Dan Martin.

11. *mis mthong khyis tshor gyi sgrub pa*: yet another version or misspelling of this code.
12. *rdo rus 'phrod pa*, a reference to smashing bones with rock to get at the marrow, though also interpreted as setting your skinny ass down on the rock to meditate. In either case, it is about diligence.
13. The three being Bodhisattva Kunga, Khetsun Patsap Gompa, and Gyalwa Tene.
14. Here *langs pa* ("standing"), which seems to replace *'chags pa* ("moving") in the list just enumerated.
15. *bLa ma rDzong pa*, sometimes *bLa ma Tshongs pa*, a disciple of Dampa Sangye. According to Roerich, *BA*, p. 914, Dampa said of Lama Dzongpa that he was the type of individual who experiences instantaneous realization, and so gave him the single empowerment of Mahāhūdrā. This third empowerment for those of sharp faculties is that. See Molk, *Lion of Siddhas*, p. 68.
16. *bDe mchog lhan skyes*, referring to the yidam Chakrasaṃvara as masculine and feminine aspects in union, both with one face and two arms, and without entourage.
17. It appears that cowrie-like eyes was omitted from the list of five. Also of interest is that here the order of the eyes, from tortoise-like through full moon-like, is applied to progressively subtle conceptual states, whereas earlier in this same empowerment text (*DNZ*, vol. 13, p. 106) and later in *Distilled Elixir* (*DNZ*, vol. 13, p. 384), the same sequence of the five eyes applies to a progression from subtle to obvious concepts.

13. DAMPA'S BLESSINGS: THE SELF-INVESTITURE OF INTERDEPENDENCE

1. *rTen 'brel bdag gtod dam pa'i byin rlab*, in *DNZ*, vol. 13 (*pa*), pp. 136–44. Second source: *LDS*, vol. 18, pp. 81–87. Corresponding text in *DV*, vol. *cha*, pp. 235–51.
2. See *Extensive Empowerment in the Five Paths by Means of the Book* (ch. 12, p. 135–36); *DNZ*, vol. 13, p. 81.
3. Added from *DV*, as *DNZ* is not very clear here.
4. *par bu* can be a small vessel, a skull, a print block, and “breadth.” Since the most common iconography for Dampa’s right hand is the interdependence bag, I suspect it is this. See Martin, “Padampa Sangye: A History of Representation.”
5. See *Extensive Empowerment in the Five Paths by Means of the Book* (ch. 12, pp. 144–45); *DNZ*, vol. 13, pp. 89–90.
6. All of these appropriate liturgies may be found in *DV*, vol. *cha*, pp. 249–51.

14. EMPOWERMENT OF THE TWELVE SUGATAS OF SPIRITUAL PRACTICE

1. *Thugs dam bde gshegs bcu gnyis gyi dbang*, in *DNZ*, vol. 13 (*pa*), pp. 144–74. Second source: *LDS*, vol. 18, pp. 87b–109b. Corresponding text in *DV*, vol. *cha*, pp. 253–98.
2. Instead of *sa sbyong ba*, the Dharmashrī edition has *sa skyong ba* (“sustaining or protecting the ground”).
3. The Shechen printing of the *DNZ* contains a blank page, which is nevertheless numbered as 148. Although there is no text missing, the numbering skips to 149.
4. *sngo ba* can also mean black.

5. This first stanza is quoted in many sources, such as in “Source of All Qualities” in *Treasury of Precious Instructions*, vol. 14, *Chöd*, p. 378. The source may be the slightly different opening verse in *Yoginisamcārya*; *rNal ’byor ma’i kun tu spyod pa* (H394, 326B): “I bow to the indestructible lotus feet of the guru who is like a jewel, whose great kindness causes the instantaneous attainment of the place of great bliss” (*gang gi drin gyis bde chen gnas / skad cig gis ni thob gyur pa / bla ma rin chen lta bu yi/ /rdo rje can zhabs pad la ’dud*). Later in this text the verse is quoted more accurately.
6. Although here in *DNZ* it is *om*, later on and in other editions it is *aṃ*, which is the usual seed syllable for Nairātmya.
7. Although *DNZ* editions have *mām pram mam tām*, the following descriptions confirm that the Lochen Dharmashrī and *DV* versions are correct as *maṃ pram vaṃ tām*.
8. *DNZ* and *LDS* editions have *sngon po dkar po* (“blue white”), which is not how one would say “light blue” but might possibly indicate “blue or white.” In any case, it has been changed to simply *dkar po* (“white”) in *DV*, which I have followed here.
9. This famous verse is found in tantras such as the *Cakrasamvarābhīdhānottaratantra*. *mNgon par brjod pa’i rgyud bla ma*. Lhasa Kangyur (rKTs-K369), rgyud, f. 1671 (Toh. 369).

15. CHAKRASAMVARA EMPOWERMENT

1. *bDe mchog thun mong ba’i dbang lha bcu gsum ma’i dkyil ’khor du bskur ba*, in *DNZ*, vol. 13 (*pa*), pp. 174–97. Second source: *LDS*, vol. 18, pp. 109b–127a. Corresponding text in *DV*, vol. *cha*, pp. 299–341. In the

Catalog (*DNZ*, vol. 18), this is said to be the tradition of Maitrīpa (c. 1007–1085); it gives the succession as Vajradhara, Chakrasaṃvara, Shāvaripa, Maitrīpa, Dampa Sangye (p. 518). In the Tengyur, the relevant Maitrīpa work is probably *Śrīcakrasaṃvarasādhana ratnapradīpa*. *dPal 'khor lo sdom pa'i sgrub thabs rin po che'i sgron ma* (Toh. 1484) pp. 133b–138b.

2. Some lines here are condensed together in *DNZ* as *brjed byed sha mkha' 'gro'i...* but corrected in the other versions.
3. Skt. *nāda*: a vibration; or the tip of a vital drop.
4. *DNZ, LDS*: *'chad pa* (“cut off”), but *DV*: *mched pa* (“to spread”) seems preferable.
5. *'tshogs ma*, variously interpreted as lower head, fontanelle, and jaw. Here, according to ATG, it is the midbrow point where all consciousness is said to gather (*rnam shes 'dus pa'i gnas*) (*'tshogs* = “to collect, gather”).
6. In *DNZ* the section in brackets has been left out, making it seem that all the wrong syllables are in the father, and nothing about the mother. It is, however, carved into the woodblocks as an addition to the Kundeling edition (p. 183). I have added the missing part from *LDS* and *DV* editions, as well as the previous description above, where one may also find the names of the deities that the letters represent (*DNZ*, pp. 180–81).
7. The two lines beginning with “two waters” are changed in each of the repetitions in *DV*, based on which of the offerings are being made. Here, in *DNZ*, is apparently an abbreviated version. Thankfully.

8. Previously, this was the suchness offering. Here, since there should be five parts, I believe this is the suchness offering and that the secret offering should be the mantra as before.
9. According to a commentary by Sermey Khensur Lobsang Tharchin on an original Sanskrit verse, it is the spirits who stun, paralyze, etc., and who are conquered by Vajrayoginī. He gives the Sanskrit as *om namo vijaye dzambhani tambani mohani hūṃ hūṃ phaṭ*. See *Sublime Path to Kechara Paradise*, pp. 214–15.
10. *lag mchod* (“hand offering”) in both *DNZ* editions and *DV* seems better than *lhag mchod* (“leftover” or “best offering”) in *LDS*. The hand-offering practice is well known in Chakrasaṃvara practices.
11. The names of the twenty-four sacred sites of India and their syllables from the *Śrīherukābhīdhāna Tantra* are Pullīramalaya (*pum*), Jālandhara (*jām*), Oḍiyāna (*om*), Arbuda (*aṃ*), Godāvarī (*gom*), Rāmeśvarī (*rām*), Devīkoṭa (*dem*), Mālava (*mām*), Kāmarūpa (*kām*), Oḍra (*om*), Trīśakuni (*triṃ*), Kośala (*koṃ*), Kalinga (*kaṃ*), Lampāka (*laṃ*), Kāñcī (*kām*), Himālaya (*him*), Pretapuri (*preṃ*), Gṛhadevatā (*grṃ*), Saurāṣṭra (*saum*), Suvarṇadvīpa (*sum*), Nagara (*naṃ*), Sindhu (*siṃ*), Maru (*maṃ*), and Kulutā (*kum*). Gray, *The Cakrasaṃvara Tantra*, pp. 58–60. When my sources had variations, I consulted this, except without the final *m* on the syllables.
12. In the mahāyoga tradition, according to the *rGyud kyi khog dbub rin po che 'bar ba'i gur*, “Empowerment at the time of the cause is first because it precedes the path. Empowerment at the time of the path occurs at the appropriate occasions because it enhances the path. Empowerment at the time of the result is the final

empowerment conferral because it applies to buddhahood once the five paths are consummated” (*rgyu dus kyi dbang ni lam gyi sngon 'gro yin pas thog ma dang / lam dus kyi dbang ni lam gyi bogs 'don yin pas dus la nam babs kyi skabs dang / 'bras dus kyi dbang ni lam lnga mthar phyin nas mthar thug sangs rgyas kyi sa la sbyor ba yin pas tha mar dbang bskur ro*). From *Monlam Tibetan-English Dictionary 2.0.0.209*. monlamgrandtibdic.com.

13. *nag po lugs*, probably the Chakrasaṃvara tradition of the Indian mahāsiddha Kṛṣṇapa/Kṛṣṇacārya (Nag po pa).
14. The separate practice service and self-entry ritual of Coemergent Chakrasaṃvara can be found in *DV*, vol. *cha*, pp. 343–66, immediately following this text. Also for a possible source, see Ḍombi-heruka, *Śrīśahajasiddhī*. *dPal lhan cig skyes pa grub pa* (Toh. 2223) or *dPa'o gcig pa'i sgrub thabs* (Toh. 1464).
15. *chos 'byung nyis brtsegs*. See note 2 in ch. 7.

16. VAJRAVĀRĀHĪ OUTER PRACTICE EMPOWERMENT

1. *rDo rje phag mo phyi sgrub zhal gnyis ma lha dgu'i dkyil 'khor du dbang bskur ba*, in *DNZ*, vol. 13 (*pa*), pp. 197–220. Second source: *LDS*, vol. 18, pp. 127a–145b. Corresponding text in *DV*, vol. *cha*, pp. 367–406.
2. Because they stand at the corners, they take on the colors of the adjacent two sides.
3. However, “five-pronged vajra—the essence of...” is not in the self-visualization.
4. *rdor thal phye/phyed pa*, the offering mudra with both palms facing up together.

5. Because there are so many variations in mantras, I have followed my sources for this specific text with only minor changes, such as here the addition of *pibhata*, which appears in virtually all other places where this mantra is used. For another spelling and list of variations, see English, *Vajrayoginī: Her Visualizations, Rituals, and Forms*, pp. 296–97.
6. *lus srul; kaṭapūtana*, a kind of hungry ghost or demon; a form assumed by the deceased spirit of a Kshatriya who when alive neglected duties.
7. *dpal 'bar*: “The flame of the glorious one is a lamp which dispels obstacles when carrying the residual tormas out of the temple. It is like a torch light, which dispels the darkness and illuminates the path at night while walking outside. The *dpal 'bar* keeps obstacles and thieves of the residual tormas away.” (Rangjung Yeshe online dictionary: rywiki.tsadra.org/index.php)
8. Following the *DV* edition, these syllables have been altered to accord with their previous appearance in the armor and hand-offering visualizations. The version in *DNZ* and *LDS* is: *om̐ / vaṃ / haṃ [or] laṃ / yom̐ / hrīm̐ / mom̐ / hrīm̐ hrīm̐ / hūṃ hūṃ / phaṭ phaṭ /*.

17. VAJRAYOGINĪ INNER PRACTICE EMPOWERMENT

1. *rDo rje rnal 'byor ma nang sgrub zhal gcig ma'i dkyil 'khor du dbang bskur ba*, in *DNZ*, vol. 13 (*pa*), pp. 220–25. Second source: *LDS*, vol. 18, pp. 145b–149a. Corresponding text in *DV*, vol. *cha*, pp. 407–37.
2. Indeed, in the *Catalog* and in *RTR* (p. 770), the transmitted lineage passes from Dampa Sangye in the first transmission to Jñānaguhya, Puhrang Lochung (Pu hrang lo chung, a.k.a. Lo ston btsun chung), Martön Chökyi Gyalpo, Geshe Yomi Gompa, Sheu Tönpa

Namkha, Ritröpa Shākya Tönpa, Rokpa Deshek Sherap Özer (i.e., Rokben, 1166–1244, the last in the first transmission), and then over to Nyedowa (sNye mdo sMra ba'i seng ge, 1186–1247) of the later transmission.

18. KRODHĪKĀLĪ SECRET PRACTICE EMPOWERMENT

1. *gSang sgrub khros ma nag mo'i dkyil 'khor du dbang bskur ba*, in *DNZ*, vol. 13 (*pa*), pp. 225–34. Second source: *LDS*, vol. 18, pp. 149a–155b. Corresponding text in *DV*, vol. *cha*, pp. 441–60. In the secret practice, Vajrayoginī is in the form of Krodhīkālī; Tib: Khros ma nag mo (Tröma Nakmo, “Fierce Black Lady”). Alternative Sanskrit spellings can be found, such as Krodhakālī, Kālikā, Krodheshvarī, Krishna Krodhinī.
2. The Four Great Kings (*rgyal po chen po bzhi*): Dhṛitarāṣṭha (Yul 'khor srung); Virūḍhaka ('Phags skyes po); Virūpākṣha (Mig mi bzang or sPyan mi bzang); and Vaishravaṇa (rNam [thos] sras). Usually Vaishravaṇa is yellow. The implements they hold vary. The child's corpse (*bu chung gi ro*) is unusual.
3. *dāki ma snying gi dum bu drug cu tsa bzhi*. A text of similar name is listed in the Drepung Catalog as *Phag nag snying dum bzhugs gsang sgrub mkha' 'gro ma snying gi dum bu drug cu rtsa bzhi pa* in 17 fols. (p. 1193). This is no doubt the source.

19. VAJRACHAṆḌĀLĪ VASE-ELIXIR DĀKINĪ EMPOWERMENT

1. *rDo rje gtum mo mkha' 'gro ma bdud rtsi bum pa'i dbang bskur ba*, in *DNZ*, vol. 13 (*pa*), pp. 234–52. Second source: *LDS*, vol. 18, pp. 155b–169a. Corresponding text in *DV*, vol. *cha*, pp. 461–95.

2. I have found no further information on this very unusual visualization of some unusual figures.
3. *mchu chung ma* (“small-lipped females”) are a kind of goddess in the retinue. According to several informants in Nepal, small mouths on women are considered a sign of beauty. Thanks to Ven. Sean Price for that piece of information (personal communication, July 16, 2018). I have not located any other reference.
4. *zhal gcig* (“one face”) in the text must be a mistake.
5. Apparently alternative names for the four *mchu chung ma* (“small-lipped females”), indicating their respective functions.
6. Although the texts say *phud bran* (“sprinkle with first offerings” or “select portions”), this doesn’t seem to make sense.
7. *lte bar mkha’ ’gro’i rdzong bcas ma*. This must be the same as the previously mentioned *rdzing bcas* (“with pond”) rather than *rdzong bcas* (“with fort”). But without a clear idea of who/what is in their bellies, I have merely replicated the Tibetan here.
8. *Dākārṇavamahāyoginītantra*. *mKha’ ’gro rgya mtsho [rnal ’byor ma’i rgyud]* (Toh. 372).
9. *Vārāhī Abhyudayatāntra*. *Phag mo mngon byung* (Toh. 378).
10. These mantras were each inserted after the main mantra “*dingri dingri*” during the empowerment by Sangye Nyenpa Rinpoche in 2014.

20. LORD PROTECTOR BERNAKCHEN EMPOWERMENT

1. *gSang ba las kyang ches gsang ba mgon po ber nag gi dbang bskur ba’i cho ga*, in *DNZ*, vol. 13 (*pa*), pp. 252–68. Second source: *LDS*, vol. 18, pp. 169a–181a.

Corresponding text in *DV*, vol. *cha*, pp. 499–525. This empowerment was apparently not included in Kongtrul’s original edition and is not mentioned by him anywhere.

2. The translator heeds this warning.

21. AGHORA AUTHORIZATION RITUAL

1. *Ye shes kyi mgon po a gho ra’i rjes gnang*, in *DNZ*, vol. 13 (*pa*), pp. 268–76. Second source: *LDS*, vol. 18, pp. 181a–187b. Corresponding text in *DV*, vol. *cha*, pp. 527–41.
2. *bhyo* throughout this text, though *bhyoḥ* is the more common orthography.
3. Legs ldan nag po, *Kalayāṇakāla? The same as mGon po beng/bing, according to Willson and Brauen, *Deities of Tibetan Buddhism*.
4. This represents one classification of the eight classes of gods and rākṣhasas (*lha srin sde brgyad*). The same epithets are mentioned in the *Black Stainless Wrathful Tantra* in Bodong Chokle Namgyal, *Compendium of Suchness*. In Tibetan their names/activities are: *gtum* [*hūṃ*] *chen sha la rngam pa*, *srid gsum khrag mtsho* ‘*thung ba*, *dus bzhi srang la rgyu ba*, *las su rgyu zhag* ‘*phen pa*, *skye ’gro’i srog rtsa gcod pa*, *bden rdzun shan stangs* ‘*gyed pa*, *snang srid* [*kham*s *gsum*] *gyab mos* ‘*debs pa*, *mtun pa gnyis su* ‘*byed pa*. (Brackets indicate alternatives in the tantra.)
5. Apparently a reference to *rKang pa bzhi bcu rtsa brgyad bsgyur ba’i bstod pa* (Toh. 1517).
6. [*Nag po*] *dri med khro[s pa’i] rgyud*. Bodong Chokle Namgyal, *Compendium of Suchness*, vol. 92, p. 184, a “tantra” likely by Dampa, and the probable source for

this text. This quotation is in chapter 14, called “Complete Entrustment,” and was spoken by the protectors to rDo rje ’dzin pa or Vajradhara, proclaiming their pledge. For context: “Then the [assembly] headed by the eight classes said this to Vajra Holder: ‘*Ema!* Teacher Vajra Holder, we who are all gathered here will guard.... My stainless secret tantra [will be] entrusted to a few with good karma. If shown to everybody, the world will degenerate.’” The meaning of Ashes (*thal ba* or *thal ba can*) is not clear, but it could refer to India.

7. [*Ālikāli gsang ba bsam gyis mi khyab pa*] *chu klung chen po’i rgyud*. *DV*, vol. *ka*, p. 120. The line is near the end of Chapter Twenty-Four of the tantra, which is not included in the excerpts in the first chapter of this volume of the *DNZ*.
8. Perhaps this should be *kāya abhiṣiñca oṃ* for the body empowerment.

22. DĀKINĪ KUṆḌURĪKA AUTHORIZATION RITUAL

1. *Zhing skyes mkha’ ’gro kun tu ri ka’i rjes gnang*, in *DNZ*, vol. 13 (*pa*), pp. 276–81. Second source: *LDS*, vol. 18, pp. 187b–191a. Corresponding text in *DV*, vol. *cha*, pp. 543–55.
2. Throughout this text, this is spelled *kun tu ri ka*; however, *DV* gives the Sanskrit as Kuṇḍurīka. In several sources she is described as a sage (Tib. *drang srong*; Skt. *ṛṣi*) in the retinue of Aghora or Aṃghora Mahākāla.
3. One of three types of dākinī, the other two being innate (*lhan skyes*) and mantra-born (*sngags skyes*). “The field-born (*zhing skyes*) dākinīs abide in unsurpassable contemplation and manifest as yoginīs in the twenty-

four or thirty-two sites, famed in Tantra as power places on our earth.” Padmasambhava and Karma Lingpa, *The Tibetan Book of the Dead: Awakening Upon Dying*, p. 210n71.

4. *zhing bcu*: the ten areas of conduct that make a being suitable for release (i.e., destruction).
5. *rTsa rlung chen po'i rgyud*. Not located.
6. *Ḍākinī Vajra Tent Tantra. Ḍākinīvajrapañjarātantra. [mKha' 'gro ma rdo rje] gur* (Toh. 419).

23. APARĀJITA YAKṢHA OR BENEFACTOR MAṆIBHADRA AUTHORIZATION RITUAL

1. *gNod sbyin a pa rā dzi ta'am yon dag nor bu bzang por grags pa'i rjes gnang*, in *DNZ*, vol. 13 (*pa*), pp. 281–85. Second source: *LDS*, vol. 18, pp. 191a–194a. Corresponding text in *DV*, vol. *cha*, pp. 557–64.
2. *[Ālikāli gsang ba bsam gyis mi khyab pa] chu klung chen po'i rgyud*. *DV*, vol. *ka*, p. 120. The line is near the end of chapter 24 of the tantra, which is not included in the excerpts in the first chapter of this volume of the *DNZ*. It reads *gnod sbyin nor bzang khyod la nges par gtad*, rather than *legs par gtad*.
3. Previously the mantra had *sa ma* rather than *samāya*. I don't know which is correct.
4. sGro [brtson] chos brtson (b. 11th cent.). This name is given as sGre (“Bald”?) Chos brtson in Khamnyön's *Religious History* (p. 89a). The next person, Chupa Darma Tsöndru (Chu pa dar ma brtson 'grus, 1117–1192), appears in both the early transmission lineage and in the So system of the middle transmission. But since this empowerment is part of the later lineage of

Bodhisattva Kunga, these two names here present a quandary.

24. HOW TO GUIDE FORTUNATE DISCIPLES IN THE LATER TRANSMISSION

1. *Dam pa'i chos sdug bsngal zhi byed rgyud pa phyi ma'i lugs kyi skal ldan gyi slob ma khrid tshul*, in *DNZ*, vol. 13 (*pa*), pp. 285–93. Second source: *LDS*, vol. 18, pp. 194a–200a. Corresponding text in *DV*, vol. *cha*, pp. 565–83.
2. “Mahāmudrā Symbol Tantra, the Secret in the Hearts of All Ḍākinīs,” in Bodong Chokle Namgyal, *Compendium of Suchness*, published as *Encyclopedia Tibetica*, vol. 92, p. 144.
3. *rten 'brel gyi khang pa*. Basically, a small hut for meditation practice. The word *rten 'brel* or *rten cing 'brel bar 'byung ba* (Skt. *pratītyasamutpāda*) is loaded with meaning. As the basic tenet of Buddhism, it implies the dependent origination or interconnected nature of all phenomena, and therefore their emptiness. It also implies the potential for “arranging” certain phenomena to obtain certain desired or auspicious results. Dampa Sangye was considered a master of such abilities. My translation of “auspicious interdependence” in this case is an attempt to encompass both of those implications.
4. “White grains” (*'bru dkar*) refers to any grain that grows without thorns. (ATG)
5. *'dag chal*. This can mean the five products of a cow: dung, urine, milk, yogurt, and butter.
6. [*Phyag rgya chen po'i gdams pa*] *Dri med [bdud rtsi'i] thigs pa phyag bzhes kyi skor*. In *DV*, vol. *ka*, pp. 321–31.

7. See *Extensive Empowerment in the Five Paths by Means of the Book*, ch. 12, pp. 144–45; *DNZ*, vol. 13, pp. 89–90.

25. RITUAL OF ENTRUSTMENT IN THE TRANSMISSION LINEAGE

1. *bKa' babs kyi brgyud pa gtod pa'i cho ga*, in *DNZ*, vol. 13 (*pa*), pp. 293–97. Second source: *LDS*, vol. 18, pp. 200a–203a. Corresponding text in *DV*, vol. *cha*, pp. 585–91.
2. Also called Rechen Palden Sönam (Ras chen dPal ldan bsod nams); this name appears in the lineage of the later transmission.
3. *rgyab na gshog thogs*, another way of naming Tane Shokduma (“Folding Wings from Around”) (*mtha' nas gshog sdud ma*), with roughly the same meaning.
4. Attributed to a tantra in the many places where it is quoted, but not located. The last line is often changed from *phyi mthar thug gi bar du dam chos bzung* to *'chi mthar thug...* (“until you die”).
5. *snga dro bu mo'i dus* (literally, “morning [at the] time of the girl”). *Bu mo'i dus* corresponds to the sign of Virgo in Western astrology.

26. GOLDEN GARLAND: SUPPLICATIONS TO THE GURU LINEAGES OF THE THREE TRANSMISSIONS OF PACIFICATION

1. *Zhi byed bka' babs rnam gsum gyi bla brgyud gsol 'debs gser phreng mar grags pa*, in *DNZ*, vol. 13 (*pa*), pp. 299–309. *DV*, vol. *cha*, pp. 593–608. Second source: *LDS*, vol. 18, pp. 1a–9b.
2. Same as 'Ong po Lo tsā wa.
3. Rog chen Shes rab 'od zer (1166–1244), more commonly known as Rog ben (short for *bande*, a

Buddhist monk).

4. Chos rje Thams cad mkhyen pa, that is, Sönam Pal (gSod nam dpal, 1217-1277). See the introduction to ch. 28, p. 509.
5. rGyal sras Kun dga' sku mched: They are Rog rgyal sras Kun dga' bzang po (1258-1316), Kun dga' mgon po (1265-1320), and Kun dga' don grub (1268-1328).
6. mKhas btsun bSod nams dpal bzang and Kun mkhyen Byang chub bzang po.
7. In this case, the root guru is the author Lochen Dharmashrī, who received the lineage from Lodrö Tenpa.
8. *sgrol ma'i khrid* in *DNZ* is a mistake for *sgron ma'i khrid* ("guide to the Lamps"), a reference to the three "Lamps" attributed to Dampa Sangye (Toh. 2321-2323).
9. Bir wa pa, and sometimes Bhi rgya pa or Bīrba pa, is often a way to transliterate one of the Indian mahāsiddhas named Virūpa. However, both Bīr wa pa and Bi rū pa appear in the same list of the fifty-four or fifty-five saints from whom Dampa Sangye received teachings (see *The Egg Trilogy*), so they appear to actually be different people.
10. That is So Gendun Bar (1062-1128), for whom the lineage is named.
11. *lde ston* in *DNZ* should be Chetön Shertsul (lCe ston sher tshul), as in *Distilled Elixir* (ch. 27), *DNZ*, vol. 13, p. 332 and *LDS*, vol. 16, p. 55.
12. Nyen po should be Nyang po, a district in Kong po.
13. Possibly missing Byang chub rdo rje here before Ye shes gzhon nu, and sKyes mchog bSam gtan dpal ba

(1291–1366), as in *Distilled Elixir* (ch. 27).

14. Bya rkang can (literally, “with bird foot”), the name of a place or mountain in Magadha where the Buddha spent some time. Thank you to L.S. Summer for finding the Sanskrit.
15. This number varies between fifty-four and fifty-five.
16. *Rigs gsum sprul pa’i sku mched*. In *Distilled Elixir* (ch. 27): “Nyiseng Siblings”: a reference to the Rok brothers: Zhig po Nyi ma seng ge (1171–1245), the middle brother of three extraordinary (or incarnate) brothers, the eldest being Rog ben Shes rab ’od, who was mentioned in previous lineages, and the younger sNye mdo sMra ba’i seng ge, as described in the visualization in *Distilled Elixir*, p. 469 (*DNZ*, vol. 13, p. 369), as well as named in *RTR*, p. 770.
17. Khen chen Tshul khrims phan pa, but in the supplication to the Kam system he was named as Khen chen Dus gsum sangs rgyas.
18. Byang sems sByin pa rgya mtsho, but sometimes rGya mtsho sbyin pa.
19. Called Lung chen pa bSod nams dpal bzang in *RTR*, p. 770.
20. Since Dharmashrī’s dates (1654–1718) predate these figures, we can assume that this addendum was added by Jamgön Kongtrul, although it is also present in the edition from the *Collected Works of Dharmashrī*. After rJe btsun Phrin las chos sgron, Kongtrul adds his teacher ’Jam dbyangs mkhyen brtse’i dbang po (1820–1892) in the lineage recorded in *RTR*, p. 770.
21. Ibid. sMin gling khri rin po che ’Gyur med phrin las rnam rgyal (1765–1812), fifth throne holder of Mindroling Monastery.

22. *Dam pa'i smon lam sum cu pa*. This prayer also appears in *DNZ*, vol. 14 (*pha*), pp. 443–44, (translation in *Treasury of Precious Instructions: Chöd*, pp. 532–33) with slight variations, as well as in several prayer collections as *Pha dam pa sangs rgyas kyis mdzad pa'i smon lam sum cu pa*. See BDRC W4CZ1042 and W23685.
23. *don gyi ngo sprod gnad du chud par gyur cig*. Missing here, but added from the version in *DNZ*, vol. 14 (*pha*), p. 443, so that the lines will add up to thirty.
24. *Kun dga'i smon lam bcu gsum ma*, also found in *DNZ*, vol. 14 (*pha*), p. 444.

27. DISTILLED ELIXIR: A UNIFIED COLLECTION OF THE GUIDEBOOKS OF THE EARLY, MIDDLE, AND LATER PACIFICATION

1. *Zhi byed snga phyi bar gsum gyi khrid yig rnam phyogs gcig tu bsdebs pa bdud rtsi'i nying khu*, in *DNZ*, vol. 13 (*pa*), pp. 311–407. *DV*, vol. *ca*, pp. 665–797. *LDS*, vol. 18, pp. 204–80.
2. Jamgön Kongtrul, *Treasury of Knowledge, Book 8, Part 4: Esoteric Instructions*, p. 270.
3. In the *Lamp of Bodhisattva Conduct*. *Byang chub spyod pa'i sgron ma* (Toh. 2321), p. 264a.
4. Lo ston btsun chung must be the same as Ang lo btsun chung or Ong po Lo tsā ba, who, together with Jñānaguhyā, is named as the translator in many texts in the Tengyur attributed to Kamalashīla or Kamalashrī, names associated with Dampa Sangye.
5. [sNye mdo ba] Thams cad mkhyen pa bSod nams dpal (1216–1277), the main creator of the next text in this volume, upon which this is heavily based.

6. rGyal sras Kun dga' sku mched: Kunga Zangpo (Kun dga' bzang po, 1258–1316), Kunga Gönpö (Kun dga' mgon po, 1265–1320), and Kunga Döndrup (Kun dga' don grub, 1268–1328).
7. *namo bhagavate akṣobhyāya tathāgatāyār hate saṃyaksambuddhyāya tadyathā oṃ kaṃkani kaṃkani rocani rocani troṭani troṭani trāṣani trāṣani pratihana pratihana sarva karma paraṃparāṇime sarva sattvānāṇca svāhā*
8. The beginning of a formulaic supplication found throughout the texts of Pacification and Severance. See ch. 26, *Golden Garland: Supplications to the Guru Lineages of the Three Transmissions of Pacification*.
9. *dbu ma rab tu mi gnas pa*: Skt. *aprasaha madhyamaka*, a view held by Svātantrika madhyamikas.
10. This probably should be Buddhaguhya, who is usually mentioned as the main figure in the father tantra sources (*DNZ*, vol. 13, p. 370). However, both names are present in the *Silver Egg* (*DNZ*, vol. 13, p. 17).
11. The wind of fire seems to be missing here. Elsewhere in this text the correspondence is slightly different: earth: mirage; water: smoke; fire: candle; wind: firefly; space: sky.
12. *ka ra ṇa* is a Sanskrit term translated in Tibetan as *lta stangs*, a concentrated way of focusing the eyes that controls the subtle body such as the winds and the mind. Translated throughout as “yogic gaze,” or “gaze” unless it appears in Sanskrit.
13. *DNZ* and *LDS*: *rig thangs phyi nas* does not make sense to me so I have followed *DV* with *rig gdangs phye nas*.
14. Jamgön Kongtrul calls these “the ten ultimate qualities” (*yon tan bcu mthar phyin*) in *TOK*, vol. 3, p. 411.

15. This section is repeated verbatim in Kongtrul's *TOK*, vol. 3, p. 411, whereas other parts are summarized. His whole exposition there is likely taken from this text.
16. *sgrol ma gsum* here is a mistake for *sgron ma gsum*, or the *Cycles of Three Lamps of Pacification* (*Zhi byed sgron ma skor gsum*) of the first transmission. They are listed in *TOK* (vol. 1, p. 540) as the *Lamp of Conduct* (*sPyod pa'i sgron ma*), the *Lamp of the Path* (*Lam gyi sgron ma*), and the *Lamp of Mind* (*Thugs kyi sgron ma*). They can be found in the Tengyur (Toh. 2321–2323) under the name Kamalashīla.
17. *rma so skam*, named after the three individuals to whom each transmission was initially bestowed. The Ma tradition was received by Magom Chökyi Sherap (rMa sgom Chos kyi shes rab, b. 1054). He met Dampa Sangye when he was nineteen. His main disciples were Gangwarshen (Gang bar gshen), Shubu Lotsawa (Shud bu Lo tsā ba), Lama Sheu (bLa ma She'u), Sokpo Dode (Sog po mDo sde), and Zhang Gandenpa (Zhang dGa' ldan pa). (Tibskrit, 2016, from Dungkar Rinpoche's dictionary, pp. 1636–37). Also see Drakpa Jungne, *Treasury of Names*, p. 1311, for a short biography (where his birth date is given as 1055).
18. See “Golden Garland” (chapter 26) in the present volume.
19. *DNZ* and *LDS* have only *ces shes pa...*, which would mean something like “saying [employ the poised body and mind], consciousness arises....” However, *DV* has added *phaṭ ces* (“saying *phaṭ*”), which makes sense of it.
20. *gsal rdo ba* should be *gsal bdo ba*, as in *DV*. It has been explained by Ringu Tulku as a method to avoid attachment to the practice experience.

21. *thab 'gal* (DV: *mgal*) *gyi 'dug stangs*, a yogic position with two arms crossed with the elbows over the knees and the hands on the opposite shoulder muscles. (See Stearns, *Taking the Result as the Path*, p. 550) The three resting places—two feet and buttocks—ensure stability like a tripod for a cooking pot. Maybe the same as *me thab drug chings* (“binding with the sixfold stove”) that is described in Nāropa’s yogic exercises.
22. *dpyangs rdo thur la skyur*. *dpyang rdo* is a stone at the end of a rope for pulling something down.
23. *thun bcud*, possibly a reference to the special teaching of that name passed down through the Ma tradition of Pacification.
24. This could refer to Rokben’s *sTong thun*: BA, p. 157; ‘Gos lo, *Deb sngon*, p. 198.
25. *bkang bkang nas 'phen pa*. A possible reference to channel-wind practice, as in *rlung bzung bum pa can bkang nas mdar ltar 'phen pa*: “Hold the breath and fill up (with) the vase-breathing, then shoot out like an arrow.” (ATG)
26. *gos kyi chag 'dar* (or *cha ga*, “hem”). I am not able to explain this.
27. *sna bug g.yon mnyam bzhag ma chun pa*. Again this statement is not elaborated upon but must refer to the breathing exercises.
28. All copies except DNZ have *gnyen pos bshig* (“let go through the antidote”) rather than *gnyen po bshig* (“let go of the antidote”). And in all other cases it is also “destroy the antidote,” so I believe the instrumental is a mistake here.
29. DNZ: *'phrad* (“to meet or encounter”); LDS: *'brang* (“to pursue”); DV: *'phrang* (“narrow path”).

30. Taking *thug mal* as a mistake for *tha mal*. (ATG)
31. Rog bde gshegs chen po. This must be Rog bande Shes rab 'od (1166–1244), the very important master in the Pacification lineage who was a contemporary of Gyalwa Tene. However, any explanation of this Ma system of teaching by him seems not to be extant. But see Cabezón, *The Buddha's Doctrine and the Nine Vehicles* for his extant work and life story.
32. Named for So Chungwa Gendun Bar (So chung ba dGe 'dun 'bar, 1062–1128). He was known as So the Short since he was shorter than his younger brother. At the age of ten he met Magom Chökyi Senge and took ordination, receiving his name, Gendun Bar. Accompanying Magom, they met Dampa in 'Phan yul. After just a brief introduction, the great power of stainless knowledge arose. He was supposed to leave with Magom, but instead stayed with Dampa, receiving the complete instructions of the meaning lineage and of the fifty-four male and female adepts. Drakpa Jungne, *Treasury of Names*, pp. 1789–90.
33. This name is lDe ston Shes rab tshul khrims in Dharmashrī's following lineage supplication, but *lde* is probably a mistake for *lce*.
34. 'Phrang kha jo btsun is more commonly 'Phrang kha rje btsun, as in the supplication prayer.
35. Source not found. Also quoted in Ngawang Gyaltsen, *Storehouse of Jewels*, and attributed to a guidebook (*khrid yig*), probably this one.
36. Also found in a text of Dampa Sangye's sayings called *Varied Multicolored Zi Jewels* (*Rin po che khra bo gzi'i chol lu*), p. 317, as part of Dampa's speech to one Lama Khyungpo.

37. *mos gus kyis byin rlabs chun na rgyud rang grol la 'gro*. The early source may be *Mahāmudrā Symbol Tantra: The Secret in the Hearts of All Dākinīs*, where it is (perhaps originally) *mos gus kyis byin brlabs 'chun na gnyug ma'i rang ngo mthong bar 'gyur gyis* ("If the blessings are controlled through devotion, you will see the very face of the original state") Chapter 3, f. 5b (p. 120). It is also in Dampa Sangye, *Finely Cutting the Seven Ati (Phra gcod a ti bdun pa)*, in response to questions from Vajrakrodha (p. 493).
38. Although found individually in various sources, these three lines are found exactly in this manner in Ngawang Gyaltzen, *Storehouse of Jewels* (p. 634), citing a guidebook, probably this one, and thus postdating Dharmashrī.
39. This is close to Dombipa's verse 25 in *The Pure Silver Egg* (DNZ, p. 19). "Mindstream" (*rgyud*) here is *rgyu ma smin pa* ("cause not ripened") in *LDS* and *DV*.
40. Expanded somewhat in *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, where it is attributed to rGyal sras Dri med drags pa 'od zer: "Through setting up the auspicious connections with the body, such vital points of yogic postures produce experience in the mind" (*rten 'brel lus la dgrigs pa'i che bas / nyams myong sems la skye bar byed pa 'khrul 'kor 'dug stang kyi gnad 'di lta ste*). *ZC*, vol. 1, p. 259.
41. *chos bdun tshul gyis rlung sems tshang du gzhug*. From *Mahāmudrā Symbol Tantra: The Secret in the Hearts of All Dākinīs*, in Bodong, *Compendium of Suchness*, vol. 92, f. 15a/p. 139.
42. From *The Pure Silver Egg of the Stainless Path*, DNZ, vol. 13, p. 18, v. 17. See ch. 2, p. 34 and note 18 regarding the difference in the third line.

43. Another version of this is found in *Indian Source Texts of Mahāmudrā*, where the yoginī's name is spelled Su ni bi ka. The version there would be "The vital point of the flight patterns of the bird of awareness / [is to] alternately brandish/drill [by] applying [and] discarding the gazes, / lifting off from the pond of nonthought, / which reverses attachment to ordinary manifestation (*rig pa bya 'phur dum bu'i gnad / lta stangs 'jog 'dor res gsor gyis / mi rtog lteng ka bslangs nas ni / tha mal mngon zhen rlog par byed*) vol. 3 (*hūṃ*).
44. *Mañjuśrīnāmasaṃgīti*. 'Jam dpal mtshan brjod (Toh. 360), f. 6a2.
45. *sMra seng gi don rgyud*. Not located.
46. Dampa Sangye, *Ngo mtshar [gyi] brgyud pa [dpal ldan sum bcu rtsa drug gi] bka' babs*. ZC, vol. 1, pp. 258–59, where this quote is attributed to Drang srong dPal gyi zla ba. The Amazing Lineage is one of the four main transmissions to Dampa Sangye (*bka' babs chen po bzhi*). It is mentioned in Karmapa Rangjung Dorje's *Table of Contents of the Translated Shastras in Their Entirety as Transmission of the Amazing Lineage [and?] Instructions of the Thirty-Six Celestial Gurus*. *Ngo mtshar brgyud pa'i dka' babs mkha' spyod bla ma so drug gi gdams pa*. Thanks to Kunkhyen Dan Martin for this reference.
47. All of these quotations are found in Gyalwa Tene, *The Big Explanation of the Dialogue Mirror of the Mind* (*Zhus len thugs kyi me long gi bshad 'bum chen mo*) in DV, vol. nga.
48. DNZ: 'gro ("go"); all others: 'phro ("proliferate, emanate").

49. Jamgön Kongtrul (*TOK*, vol. 3, p. 413) states that there are ten clinchers but only gives nine. Here there are eight. The extra one mentioned by Kongtrul comes after the fourth one: “The clincher like a wheel weapon cutting through thoughts of good and bad” (*bzang ngan rtog gcod mtshon cha’i ’khor lo lta bu’i chings*). See *Treasury of Knowledge: Esoteric Instructions*, p. 267.
50. [Ras can or] Ding ri ba dPal ldan bsod nams and Khyab bdag dPal ’byor phun tshogs are both names that appear in the later lineage. The texts have not been located.
51. *sKam lugs sher phyin snying po don gyi khrid*. The Kam (*skam*) system originated with Kam Yeshe Gyaltsen (*sKam* [sgom] Ye shes rgyal mtshan), a disciple of Geshe Drapa (dGe shes Gra pa) (*TOK*, vol. 1, p. 540; *BA*, pp. 896–905). Also see Khamnyön, *Life Story*, pp. 102–3, or translation by Molk, *Lion of Siddhas*, pp. 141–42.
52. That is, Ko brag pa Khams gsum zil gnon.
53. All editions have this heading as “three” (*gsum pa*), which is not compatible with the outline from above.
54. The four direction or gatekeeper yogins (*sgo ba’i rnal ’byor bzhi*) were disciples of Dampa Sangye from his final visit to Tibet when he was in residence at Dingri. They are Dampa Charchen (Dam pa phyar chen) in the east, Vajrakrodha (Vajra kro dha) in the south, Dampa Charchung (Dam pa phyar chung) in the west, and Bodhisattva Kunga (Byang chub sems dpa’ Kun dga’) in the north. They are always associated with these four directions, which may reflect their origins. Bodhisattva Kunga (1062–1124) had an enormous impact on the lineage through his writings.

55. *gnas gsum*: below, on, and above ground.
56. Three brothers: Rokchen Sherap Özer (Rog chen Shes rab 'od zer, 1166–1244), Zhikpo Nyima Senge (Zhig po Nyi ma seng ge, 1171–1245), and Nyedo Mawai Senge (sNye mdo sMra ba'i seng ge, 1188–1247).
57. See note 6 above.
58. In all editions of the *DNZ* this is written here as *mt hong ba'i chog pa'i rtsi* (“the elixir sufficient to behold”). However, I have taken the otherwise identical version from Jamgön Kongtrul (*TOK*, vol. 3, p. 415), *mt hong ba'i chog pa'i lam*, because “path” makes more sense and is supported by a scriptural quotation in Kongtrul. The phrase *chog pa'i rtsi* seems correct in the following line, since the secret empowerment is conferred using elixir (*bdud rtsi*).
59. These are the Buddha's sutras and tantras; the transmissions (*bka' babs*) of Dampa Sangye; the Stainless (*dri med*) and Subtle Vital Essence (*[zhu lan] phra thig*) series taught by Bodhisattva Kunga; the Strainer/minute examinations (*[zhib mo] dar tshags*) and explanatory material (*bshad 'bum*) taught by Lama Patsap.
60. *Prajñāpāramitāsaṃcayagāthā*. *Shes rab kyi pha rol tu phyin pa sdud pa tshigs su bcad pa* (Toh. 13), 9a7; Lhasa Kangyur (rKTs-K13), p. 200a.
61. This verse is found in the famous treatise (not sutra) attributed to Maitreya through Asaṅga: *Mahāyāna Highest Continuum or Jewel Affinity*, *Mahāyānottaratantraśāstra Ratnagotravibhāga* a.k.a. *Uttaratantra*; *Theg pa chen po rgyud bla ma'i bstan bcos* (Toh.4024), p. 122/f. 61b5. Verse 153 in Holmes, *Maitreya on Buddha Nature*, p. 177. The subject matter

is buddha nature, and the self-arisen ones are the buddhas in whom it is manifest.

62. *Prajñāpāramitāsamcayagāthā*. *Shes rab kyi pha rol tu phyin pa sdud pa tshigs su bcad pa* (Toh. 13), p. 6a5.
63. *u dum bā ra*: In Sanskrit and Pāli, the name of a flowering tree (*Ficus glomerata*) that is said to bloom only once every one thousand or three thousand years.
64. Shāntideva, *Entering the Way of the Bodhisattva*. *Bodhisattvacaryāvatāra*. *Byang chub sems dpa'i spyod pa la 'jug pa* (Toh. 3871), f. la4 (ch. 1, v. 4).
65. *Eighty Pieces of Advice for the People of Dingri*. *Ding ri brgyad cu pa*, DNZ, vol. 13, p. 35 (v. 76).
66. A similar quotation, perhaps the source, is in Ārya *Niṣṭhāgatabhagavajjñānavaipulya sūtraratnānanta*. *'Phags pa bcom ldan 'das kyi ye shes rgyas pa'i mdo sde rin po che mtha' yas pa mthar phyin pa* (Toh. 99), Lhasa Kangyur (ACIP H102) mdo sde, ga, f. 293a (BDRC: W4CZ5369, vol. 47: 335).
67. *Eighty Pieces of Advice for the People of Dingri*, v. 28. DNZ, vol. 13, p. 33.
68. *Eighty Pieces of Advice for the People of Dingri*, v. 14. DNZ, vol. 13, p. 32.
69. This verse is not in the *Eighty Pieces*, but in *A Hundred Pieces of Advice*. *Pha dam pa sangs rgyas kyi 'da' ka zhal chems ding ri brgya rtsa ma*, v. 14, DV, vol. kha, p. 564. Interestingly, it is also found in *A Lesser Nirvana: The Last Testament of Guru Bodhisattva Kunga*, DV, vol. kha, p. 605 (f. 6a). Perhaps this is from where Dampa's *Eighty* are supplemented to reach one hundred!
70. Also found in *Bodhisattva Kunga, A Lesser Nirvana* (DV, vol. kha, p. 602) as well and with variations in at

least three other texts in vol. *kha* (though not the *Eighty* or *A Hundred Pieces of Advice*). All those have *blo snying dpral gsum* (“mind, heart, and forehead”) instead of *blo snying bral gsum*, and *dam pa’i chos* (“holy dharma”) instead of *dkon mchog* (“[three] Jewels”).

71. Original source unknown.
72. *Hevajra Tantra. Hevajratantrarājanāma. Kye’i rdo rje zhes bya ba rgyud kyi rgyal po* (Toh. 417) f. 10a (BDRC W4CZ5369).
73. Ibid., f. 10b. The tantra has *ngag gi lam ’das* (“beyond the path of speech”) rather than *tshig gi lam ’das*.
74. Although *DNZ* appears to say *rten ’brel gyi ston du rten ’brel gyi bdag po gtong bya bya yin*, I believe the *DV* version is correct with *rten ’brel gyi sngon du rten ’brel gyi bdag po gtod bya ba yin*, based on the exact phrase from the Self-Investiture of Interdependence empowerment (*DNZ*, vol. 13, p. 141), where this makes sense in context.
75. These two aspiration prayers can be found in the present volume at the end of *Golden Garland*, ch. 26. *DNZ*, vol. 13, pp. 308–9.
76. *Vajraśekharamahāguhyayogatantra. gSang ba rnal ’byor chen po’i rgyu rdo rje rtse mo* (Toh. 480), f. 199.
77. *sna thag mi la mi gtad*: “Do not hand over your nose rope to a person.”
78. There are various versions of this last of the internal codes of yoga (*rnal ’byor rang sa drug*). Here in *DNZ* it is *ngo so* (“claims”; “name tags”) *rgyal mtshan gyi rtse la mi ’phyar*, confirmed by Kongtrul in *TOK*, vol. 3, p. 417. But *DNZ-K* reads *ngo bo* (“essence”) for *ngo so* (“credit” as in “accomplishments”), which corresponds

to the edition in *LDS* (vol. 16, p. 118). However, the likely source is the *Ālikāli Tantra* (p. 4), which instead uses *gos ngan* (“bad clothes”), as in our phrase “dirty laundry,” with Sönam Pal following suit in *Stainless Appearance* (ch. 28 in this volume). In all cases, the idea is not to show off.

79. The explanation likewise differs. *DNZ* is *mis mthong khyis tshor gyi nyams len*, but in *DNZ-K* it is *rmis mthong byis tshor nyams len*, as in *LDS*. *DV* has *mis mthong byis tshor gyi rnam len*, while Sönam Pal skips the confusing phrase altogether. I have used “for others to see” (*mis mthong*), rather than “seen in dreams” (*rmis mthong*).
80. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*. *Ngo mtshar gyi rgyud pa dpal ldan sum bcu rtsa drug gi bka'*, *ZC*, vol. 1, p. 257. Could this be Gyi jo zla ba'i 'od zer, eleventh-century translator?
81. The Kunga Siblings (*rgyal sras kun dga' sku mched*) usually also include a third brother, Kun dga' mgon po (1265–1320).
82. *rtse bsnol* (or here *rtsa bsnol*). This apparently refers to the double-handed “teaching” mudra of early depictions. Dan Martin, who says there is yet no adequate explanation of it, says “The ‘teaching’ gesture in which the tips of the forefinger and thumb are joined, is generally done with the right hand only, but in Padampa’s case the right and left hands mirror each other.” “Padampa Sangye: A History of Representation of a South Indian Siddha in Tibet,” p. 118. See also Nyedowa Sönam Pal, *Stainless Appearance*, ch. 28 in this volume (*DNZ*, vol. 13, p. 413), for a nearly identical description that is Dharmashrī’s source.

83. This and the lists that follow in parentheses have been added as interlinear notes by an early editor, perhaps Dharmashrī himself. They are a mixture of Sanskrit and Tibetan names, which I have changed to all Sanskrit (as they are all Indians) for the sake of consistency. But note the considerable variations in other lists, such as that in *The Egg Trilogy*, of both the Sanskrit spellings and the lists themselves.
84. Vimalā (Dri med ma) is left out in all copies of the *DNZ* and other editions consulted, and has been added from Roerich, *BA*, p. 869, and *The Silver Egg*. This last group are all women.
85. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, *ZC*, vol. 1, p. 258. (Also see its commentary in *ZC*, vol. 2, pp. 49–137).
86. The skeletal outline of these is suggested by Khyentse's overlaid structural outline in Chapter Ten of the *Ālikāli Tantra*, *DNZ*, vol. 13, pp. 4–5.
87. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, *ZC*, vol. 1, p. 257. The variation there is more explicit: “Uttering foolish chatter from your mouth develops the power of speech, and whatever is said becomes mantra. Such is the power of ālikāli” (*kha nas bre mo'i gtam smras pas / ngag la nus pa 'byung bar byed / ci dang ci brjod pa sngags su 'ong ba / a li ka li'i gnad 'di lta ro*).
88. The upper door (*steng gi sgo*) refers to meditation techniques where one visualizes the subtle body with the chakras, particularly the upper chakras, in such practices as *gtum mo*. The lower door (*'og gi sgo*) refers to sexual techniques with a partner, based on the lower chakra. See Jamgön Kongtrul, *Treasury of Knowledge: Esoteric Instructions*, pp. 71–73.

89. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, ZC, vol. 1, p. 258. There is a missing second line here: “[which] completes the paths and levels at once” (*sa lam chig rdzogs su gcod par byed*). Also note the occasional variation of *bsdus* (“included” as in Sönam Pal) in place of *btungs* (“shortened”).
90. Ibid., p. 259, where the name is given as Drime Drakpa Özer (rGyal sras Dri med grags pa ’od zer).
91. Ibid. DNZ: *sbal pa* (“frog”) is a mistake for *sbas pa* (“hidden”).
92. Saraha, *[Treasury of] Dohā [Verses]* (a.k.a. “People’s Doha”). *Dohākoṣagīti. Do ha mdzod kyi glu* (Toh. 2224), f. 73a.
93. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, ZC, vol. 1, p. 261; and in *Drops of Stainless Elixir: A Mahāmudrā Instruction*, DV, vol. ka, p. 328. The author’s name is given as Lha Palgyi Nyingpo (Lha dpal gyi snying po).
94. Found in Vasubandhu, *The Twenty Stanzas. Viṃśakārikā. Nyi shu pa’i tshig le’ur byas pa* (Toh. 4056), f. 1a. The third line in the treatise and wherever quoted has *skra zla la sogs med mthong bzhin* (“seen without existing”) rather than *skra zla la sogs med snang bzhin*.
95. *Perfection of Wisdom in Eight Thousand Lines. Aṣṭasāhasrikāprajñāpāramitā. Shes rab kyi pha rol tu phyin pa brgyad stong pa* (Toh. 12), f. 3; Lhasa Kangyur (rKTs-K12), f. 4b.
96. Maitreyanātha, *Mahāyānasūtrālamkāra. Theg pa chen po mdo sde’i rgyan* (Toh. 4020), f. 6 (ch. 7, v. 8).
97. Saraha, *[Treasury of] Dohā [Verses]* (a.k.a. “People’s Doha”). *Dohākoṣagīti. Do ha mdzod kyi glu* (Toh. 2224),

f. 74b.

98. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, ZC, vol. 1, p. 258. The term *gya log* or *bya log* refers to a kind of paradoxical or counterintuitive (“like cures like”) method often applied in the healing arts, similar to the ideas of homeopathy. In this case, the example of an object being dried in water [by an adept] illustrates how remaining in a normal state actually completes the accumulations of merit and awareness. There is a short text on this subject in ZC, which also includes this quote, called *Instructions on Counterintuitive Vital Points* (*Gya log gnad kyi gdams pa*), DV, vol. *kha*, pp. 533–36. Thanks to Dan Martin for this reference.

99. Of note: the term *rjes gnang lung* is never used in the Tantra. However *rjes gnang* seems to refer to the blessing visualization of approach and accomplishment (*bsnyen sgrub*). See *Ālikāli Tantra*, DV, vol. *ka*, p. 119: *’phrul ’khor zab mos rtog pa’i ’gro ’ong bkag / lta sgom bsnyen sgrub sngags kyi rjes gnang phog / ye shes sems dpa’ khyod la drin phyag ’tshal*.

100

. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, ZC, vol. 1, p. 258. The same quotation from the same source was given above in the section on integrating the four empowerments.

101

. Though DNZ and other editions have *spyod pa bzhi dang bcas pa*, DV has *spyod pa gzhi dang bcas pa* (“meaningless activities and their basis”), which makes more sense and is attested in Sönam Pal’s text.

102

. Note that the correspondence of winds and elements varies in different systems. For instance, in Rangjung Dorje's *Profound Inner Principles*, it is as follows: upward-moving: fire; life-sustaining: space; downward-clearing: earth; fire-coinciding: wind; and pervading: water. See translation by Callahan, pp. 230–86. Also note that this description has been changed from Sönam Pal's version, where the smokelike appearance refers to the wind of fire, the mirage-like appearance to the wind of water, and the candle-like appearance to the wind of earth. The others are the same.

103

. The present volume, *DNZ*, vol. 13, p. 5.

104

. Lochanā (Sangs rgyas spyān ma) is usually partnered with Akṣhobhya, as indeed found in Sönam Pal's earlier text, *Stainless Appearance*. Dharmashrī seems to have replaced him here with Vairochana to avoid the two appearances of Akṣhobhya.

105

. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, *ZC*, vol. 1, p. 260 and *Drops of Stainless Elixir: A Mahāmudrā Instruction*, *DV*, vol. ka, p. 327. The guru's name is Rinchen Nyīngpo (Rin chen snying po, here just rin po che), also confirmed in Sönam Pal. Dampa's five eyes (*spyān lnga*) are clearly different from the traditional flesh eye (*sha'i spyān*), divine eye (*lha'i spyān*), wisdom eye (*shes rab kyi spyān*), dharma eye (*chos kyi spyān*), and timeless awareness eye (*ye shes kyi spyān*). Here they are *rus sbal lta bu spyān*, *mgron bu* (mistake for 'gron bu) *lta bu spyān*, *zla tshe lta bu spyān*, *mkhas pa* (mistake for *mkhal ma*) *lta bu spyān*, *zla ba nya gang ba'i spyān*.

106

. Although *mkhas pa lta bu'i spyan* (“scholar-like eyes”) is in all editions of this text here, I believe it should be *mkhal ma lta bu'i spyan* (“kidney-like eyes”) as it appears later in this text, in the other sources, and most important in the *Ālikāli Tantra* itself, *DV*, vol. *ka*, p. 33.

107

. In the *Ālikāli Tantra*, the Buddha looks with tortoise-like eyes at the gathered assembly and purifies their stupidity, with cowrie-like eyes to purify desire, with crescent moon-like eyes to purify anger, with kidney-like eyes to purify jealousy, and with full moon-like eyes to purify pride. *Ibid.*, pp. 33–34.

108

. It is interesting that in Sönam Pal’s text, on which this is apparently based, the word *gcod pa* (“cutting”; “resolution”) is replaced here by *spyod pa* (“conduct”) in most instances.

109

. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, *ZC*, vol. 1, p. 262. The name gSer gyi ska/ske rags can mean “Golden Belted.”

110

. Although “three” (*gsum*) is stated, it is a mistake for two, since all the introductions in the five paths have but two sections: equipoise and postmeditation. In some cases, these two are not clearly labeled.

111

. *Ka ma la shri badzra* here and in Dharmashrī is Kalatrivajra in *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, *ZC*, vol. 1, p. 262.

112

. *rten 'brel [gsum] dag pa*, with *gsum* (“three”) added from Sönam Pal, indicating that it is probably the same as *'khor gsum dag pa*, the threefold purity, or intrinsic emptiness of subject, object, and act.

113

. *langs pa*. Previously this was “moving” (*'chags pa*).

114

. *goms pa 'dor ba*. Previously, “working” (*las ka byed pa*). See above in the first transmission, p. 170; *DNZ*, p. 319.

115

. *Prajñāpāramitāsaṃcayagāthā*. *Shes rab kyi pha rol tu phyin pa sdud pa tshigs su bcad pa* (Toh. 13), f. 10a6; Conze, *The Perfection of Wisdom in Eight Thousand Lines and Its Verse Summary*, p. 39 (ch. 17, v. 3).

116

. *zab mo snang ba zhes bya ba'i chos kyi rnam grangs kyi ting nge 'dzin*. This is apparently a reference to the *Heart Sutra*, where the Buddha enters the meditative absorption of that name.

117

. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, *ZC*, vol. 1, p. 260. There, *rig pa la seng yer gyis* is written *rig pa la sing g.yer gyis*, both of which I interpret as similar to *sing nge ye re* (“clear and lucid”).

118

. *Perfection of Wisdom in Twenty-Five Thousand Lines*. *Pañcaviṃśatisāhasrikāprajñāpāramitā*. *Shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa* (Toh. 9), f. 278a4 (ch. 26).

119

. *chu bo rgyun gyi rnam thar* should be *chu bo rgyun gyi rnal 'byor*, as in other instances, such as in Sönam Pal, *Stainless Appearance*.

120

. *'bum tsho phyed dang bcu gsum*. Dharmashrī has apparently added fifty thousand to Sönam Pal's mere one million three hundred thousand (*'bum tsho bcu gsum*).

121

. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, ZC, vol. 1, p. 263. There the quote is somewhat different: "If the dharma is not used as the chains (*sgrog*) of bondage, the gods won't fall down as devils. That is the vital point of the result of freedom's path not becoming an obstruction (*gegs*).” See yet another variation in Sönam Pal, *Stainless Appearance*, ch. 28, p. 532.

122

. The sense here is somewhat different from in Sönam Pal, where the idea seems to be that all of a sudden (*cig char*) at some point the five paths will arise. Also, here in *DNZ*, *khom* ("leisure," "chance," "ability") has been changed to *khoms* ("familiarize"), but *khom* remains in all other editions.

123

. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, ZC, vol. 1, pp. 260–61. There the last part reads "exert yourself in the vital point of observed precepts" (*srung sdom gyi gnad la nan tan du gyus shig*). "Observed precepts" (*[b]srung sdom*) generally refers to nonharming.

124

. *nag 'gros bklag chog mar bkod pa*. Though this usually means “arranged for recitation,” I am not sure why this is stated here, as it is clearly a commentary with very few recitations included.

125

. Although *DNZ* shows *om̐ u ū pa pha ba bha ma la ha svāhā*, all other editions clearly show *va* (*wa* in Tibetan transliteration), and the following mantra has *la*, so I have changed it here to fit the pattern.

126

. These mantras vary wildly in the different sources. I have maintained the *DNZ* version and give here only the variations in the *Ālikāli Tantra*: *a ti kan ti ma ha kan ti svāhā / ā ka ta pa ra ni ri ti svāhā / i su me pa ra te ne ye svāhā / ī na ra si pa ha ta la svāhā* (*DV*, p. 55).

127

. *Ālikāli Tantra*: *u hu ta ma ku li ji pa svāhā / ū me su ra hri pa ti ye svāhā / ṛi bha ja ta ra ri li dha svāhā / ṛī do ha bha do la hri ti svāhā*.

128

. *Ālikāli Tantra*: *ḷi sho (ṣ or ś?)pa ra shud dhe kro ta svāhā / ḷī bha ma bhi hūṃ hri ta na svāhā / e pa kun dha ta na pa ri svāhā / ai bha bhs ra hri hūṃ jva la svāhā* (*DV*, p. 56).

129

. *Ālikāli Tantra*: *o ha ghu ha na sa bha ra svāhā / au ma ha kun dhi ta pa la svāhā / aṃ bur ha bi shi pi ra ya svāhā / aḥ he la ma ra ḍa na hid svāhā* / (*ibid.*).

130

. *Ālikāli Tantra*: *ka ūn ca la bha na mad da svāhā / kha hi sa bhud dhe li shi pa svāhā / ga dha ma le hūṃ hri pa ra svāhā / gha ma ha ja pa ri si re svāhā* / (*ibid.*).

131

. *nga bi ma ti pra ha ri te svāhā / ca ti ma ti su ru dha ni svāhā / cha ti ma ma ni gha sha la svāhā / ja ha ra ha ra pra ga shi svāhā* (DV, p. 57). The tantra continues with more purifying syllabic mantras.

132

. *Sutra of the Arrayed Tree. Gaṇḍhavyūhasūtra. sDong po bkod pa'i mdo* (Toh. 44), f. 284b (ch. 45).

133

. In Dampa Sangye, *Very Clear Mirror of the Mind* (*Thugs kyi me long rnam par gsal pa*), DV, vol. *kha*, pp. 56–57, where it is more complete as *tshogs bsags pa['i gang zag] la sgom gtad med du skye*.

134

. *Mahāmudrā Symbol Tantra: The Secret in the Hearts of All Dākinīs*, Bodong, *Compendium*, vol. 92, p. 144.

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. Ibid., p. 132.

28. STAINLESS APPEARANCE: WORDS OF THE SUPREME ADEPT

1. *Grub thob dam pa sangs rgyas nas brgyud pa'i dam chos sdug bsngal zhi byed kyi lam lnga'i khrid yig dri med snang ba grub pa mchog gi zhal lung*, in *DNZ*, vol. 13 (*pa*), pp. 409–38. DV, vol. *ca*, pp. 799–836. Written by sNye mdo ba bSod nams dpal, supplemented by 'Jam dbyangs mKhyen brtse'i dbang po.
2. Martin, “The Early History of the Later Peacemaking Lineage.”
3. Khamnyön, *Life Story*, DV, vol. *ca*, pp. 218–19. Mol, *Lion of Siddhas*, p. 162.
4. 'Khrul zhig Dar ma seng ge, a.k.a. O rgyan ras pa (1223–1303). See this story in Gö Lotsāwa, *Deb ther*

sngon po, pp. 1114–19; Roerich, *BA*, pp. 958–64. This figure is the source of the late Trulshik Rinpoche's connection with Pacification.

5. That is according to BDRC. Also see José Cabezón's excellent introduction to the life of Sönam Pal's uncle Rokben, an all-important lineage holder of Pacification, in *The Buddha's Doctrine and the Nine Vehicles*. But the "Omniscient One from Nyedo," who should be Sönam Pal, is misidentified on p. 49.
6. *Zab khrid brgya dang brgyad kyi yi ge*, in *DNZ*, vol. 18, pp. 127–353. Also see the *Wonders of the Many Dharma Doors*, *Khrid brgya'i spyi chings rnam par spel ba ngo mtshar chos kyi sgo mang*, pp. 47–66. The connection with Rang ston Shes bya kun rig is also attested in Khamnyön, *Life Story*, *DV*, vol. ca, p 221; Molk, *Lion of Siddhas*, p. 164. As it turns out, the reincarnation of sPyang lung pa gZhon nu blo gros was the teacher of Kun dga' grol mchog, and so the former's literary production would have been available to him.
7. BDRC, under *Zhi byed lam lnga'i brgyud pa*, "transmission line." Kunga Drolchok's statement: *Khrid nyer gcig bzhi byed lam lnga'i khrid rong ston gyi khrid yig bzhin spyang lung pa'i drung du rnyed pa gcig pu grangs su smos pa tsam byas la* / (*Wonders of the Many Dharma Doors*, *DNZ*, vol. 18, p. 56).
8. See Dharmashrī's version of these in *Distilled Elixir*, ch. 27, p. 466–67 (*DNZ*, vol. 13, p. 367), along with the discussion of variations mentioned in the notes.
9. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, *ZC*, vol. 1, p. 257.
10. They are Rog Shes rab 'od (1166–1244), Zhig po Nyi ma seng ge (1171–1245), and sNye do sMra ba'i seng

ge (1186–1247), as named in *Distilled Elixir* and elsewhere. Note that the visualization in that text is much more extensive, in order to include the lineage gurus that continued from the three Rinpoche brothers to its author, Lochen Dharmashrī.

11. *bho lo*. In *Distilled Elixir*, the same sentence describes his hair as sticking up like the trunk of an elm tree.
12. *ang rag*, misspelled here as *a ga rag*. Currently *ang rag* refers to a yoga skirt, much like a tennis skirt, for doing exercises. But all iconography of Dampa shows him in a sort of loincloth or *lungi*.
13. For the list of all these fifty-four gurus, see *Distilled Elixir*, ch. 27, pp. 468–70
14. In *Distilled Elixir* these are the six brahmins.
15. Khaṭvāṅga are also mentioned in *Distilled Elixir*.
16. Four peaceful: Mañjughoṣha, Avalokiteshvara, Khasarpāṇi, and Samantabhadra. Four wrathful: Vajrapāṇi, Yamāntaka, Nivāraṇaviṣhkambhin, and Achalā. Four goddesses: Tārā, Vārāhī, Svayambhūrajñī, and Mārīchī.
17. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, ZC, vol. 1, p. 257. Also see note 87 in *Distilled Elixir*, ch. 27.
18. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, ZC, vol. 1, p. 258. Also see note 89 in *Distilled Elixir*, ch. 27.
19. *Chos drug*. Usually a reference to the Six Dharmas of Nāropa or Niguma or similar sets of yogas, the same six also mentioned in Chapter Ten of the *Ālikāli Tantra*. Note that there are actually seven points here, and that in *Distilled Elixir*, Dharmashrī changes it to the more

common “seven-point (or -dharma) posture of Vairochana” (*rnam snang chos bdun*).

20. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, ZC, vol. 1, p. 259, where the name is *rGyal sras Dri med grags pa 'od zer*.
21. Ibid.
22. Ibid., p. 261, where the author's name is given as Lha dpal gyi snying po.
23. Ibid., p. 258. See note 98 in *Distilled Elixir*, ch. 27, for comments on the term *gya log* or *bya log*.
24. Additional bracketed words taken from Lochen Dharmashrī's *Distilled Elixir*, ch. 27.
25. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, ZC, vol. 1, p. 258, with the author as Ye shes 'od zer. Nearly the same quotation from the same source appears above in the section on integrating the four empowerments, where it seems relevant. This repetition is unusual and not germane here, so it may be a mistake.
26. *don med kyi spyod pa gzhi dang bcas pa*. Note that *Distilled Elixir* has *spyod pa bzhi* (“four activities”), rather than “basis.” Miscopied or corrected.
27. Sönam Pal's source here may be *Wheel of Precious Ālikāli Empowerments* (*Alikali rin chen dbang gi 'khor lo*), ZC, vol. 1, pp. 137–38.
28. The order and correspondences here differ from those in *Distilled Elixir* and from some traditional accounts. Compare, and see note 102 in *Distilled Elixir*, ch. 27.
29. DNZ, vol. 13, p. 5.
30. *sbyor lam gcod par byed pa bka' thub kyi khrid*. Here is a rare appearance of the word *gcod* (chöd, “to cut”)

in a Pacification text, but used in a different sense than the practice of Severance.

31. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, ZC, vol. 1, p. 260. See *Distilled Elixir*, ch. 27, p. 482, for the five eyes unique to this system.
32. Here in *DNZ* and in *DV* it says *rtsa sbal* (“root frog”), which I’m not sure of. *Distilled Elixir* and most other sources in the Zhije corpus use *rus sbal*, which is clearly “tortoise.” Perhaps frogs and tortoises have similar gazes.
33. I believe *mgron bu* (“guest”) is a misspelling for *’gron bu* (“cowrie”) as found in many other places.
34. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, ZC, vol. 1, p. 262.
35. Ibid. There the name is given as Kalatrivajra.
36. Ibid., p. 260.
37. *Perfection of Wisdom in Twenty-Five Thousand Lines*. *Pañcaviṃśatisāhasrikāprajñāpāramitā*. *Shes rab kyi pha rol tu phyin pa brgyad stong pa* (Toh. 9), f. 278a4.
38. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, ZC, vol. 1, p. 263. There the quote is somewhat different: “If the dharma is not used as the chains (*sgrog*) of bondage, the gods won’t fall down as devils. That is the vital point of the result of freedom’s path not becoming an obstruction (*gegs*).” Also see *Distilled Elixir*, ch. 27, p. 493, for another reading.
39. *Precepts of the Amazing Lineage of Thirty-Six Glorious Ones*, ZC, vol. 1, pp. 260–61. There, the last part reads “exert yourself in the vital point of observed precepts” (*srung sdom gyi gnad la nan tan du gyus shig*).

40. Jo sras bSod nam dpal, better known as the Omniscient One of Nyedo (sNye mdo ba Thams cad mkhyen pa, 1216–1277). He was the successor and son of sNye mdo sMra ba'i seng ge, according to the short biography in *Ming mdzod* (pp. 694–95), confirmed in *BA*, p. 971.
41. Shākya'i dge slong rDo rje 'dzin pa Mañjughoṣa, that is to say, Jamyang Khyentse Wangpo.

29. DAMPA SANGYE'S ADVICE TO BODHISATTVA KUNGA

1. *Dam pa sangs rgyas kyi zhal gdams / byang chub sems dpa' kun dga' la gsung pa*, in *DNZ*, vol. 13 (*pa*), pp. 439–44. *DV*, vol. *kha*, pp. 573–81, titled *Pa Dampa Sangye's Personal Advice to Bodhisattva Kunga Presenting Prophecies about the Future (Pha dam pa sangs rgyas kyis byang chub sems dpa' kun dga' la ma 'ongs pa'i dus lung du bstan pa'i zhal gdams)*. Special thanks to Thubten Jinpa for help with unusual terminology, and to Naropa University Tibetan class of spring 2017 for good ideas.

30. LOTUS CLUSTERS: A FINAL TEACHING FROM THE HEART

1. *Thugs kyi zhal chems pad mo brtsegs pa*, in *DNZ*, vol. 13 (*pa*), pp. 445–53. *DV*, vol. *kha*, pp. 583–94.
2. One of the seven kinds of pride (*nga rgyal bdun*): *nga rgyal tsam / che ba'i nga rgyal / nga rgyal las kyang nga rgyal / nga'o snyam pa'i nga rgyal / mngon pa'i nga rgyal / cung zad snyan pa'i nga rgyal / log pa'i nga rgyal rnams so* ("Pride, exalted, exaggerated, egotistical, achievement, slight, and perverse").
3. *phongs pa'i lus* should be *phangs pa'i lus*, as in *DV*.

BIBLIOGRAPHY

The bibliography comprises three main sections, each separately alphabetized: (1) the texts translated in this volume; (2) works cited in the texts (subdivided into scriptures and treatises/texts); and (3) a reference bibliography (subdivided into Tibetan works and English-language translations and other works).

I. THE PRESENT TEXTS

The Source Volume

Jamgön Kongtrul Lodrö Taye, compiler. *The Treasury of Precious Instructions. gDams ngag rin po che'i mdzod*. Vol. 13 (pa). Delhi: Shechen Publications, 1999.
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The Translated Texts

Dampa Sangye (Dam pa sangs rgyas), speaker or compiler. *Dampa Sangye's Advice to Bodhisattva Kunga. Dam pa sangs rgyas kyi zhal gdams / byang chub sems dpa' kun dga' la gsung pa*. In *DNZ*. Vol. 13 (pa), pp. 439–44. Second source: *Dingri Volumes*. Vol. *kha*, pp. 573–81, titled *Pa Dampa Sangye's Personal Advice to Bodhisattva Kunga Presenting Prophecies about the Future (Pha dam pa sangs rgyas kyis byang chub sems dpa' kun dga' la ma 'ongs pa'i dus lung du bstan pa'i zhal gdams)*.

- _____. *Eighty Pieces of Advice for the People of Dingri.* *rGya gar gyi grub thob chen po dam pa rgya gar ra'am dam pa sangs rgyas zhes pa'i gsung mgur zhal gdams ding ri brgyad cu pa.* In *DNZ*. Vol. 13 (pa), pp. 31-36. Second source: *Dingri Volumes*. Vol. ca, pp. 311-20.
- _____. *Essential Precious Segments of the Inconceivable Secret Tantra, the Source Text of the Holy Dharma Pacification of Suffering.* *Dam chos sdug bsngal zhi byed kyi gzhung gsang ba bsam gyis mi khyab pa'i rgyud sde'i dum bu rin po che'i snying po.* In *DNZ*. Vol. 13 (pa), pp. 1-15. Second source: *Dingri Volumes*. Vol. ca, pp. 261-81. Checked against two editions of the original tantra: *Ā li kā li gsang ba bsam gyis mi khyab pa chu klung chen po'i rgyud.* In *Dingri Volumes*. Vol. ka, pp. 9-123; and *Zhiye Collection* (*Zhi byed snga spyi bar gsum gyi skor*). Vol. 1, pp. 6-114.
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- channel constituents as

- entourage

- four

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Jalāndhara
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Lamp of Enlightened Conduct (Bodhicaryāpradīpa)

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Lhamo Palgyi Senge, Queen

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*Parṇā

Parṇī

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- of four daily activities

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Rongtön Sheja Kunrik

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Vāgīshvarakīrti

Vairochana

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Vasudhāra

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Zhangtön Darma Sönam

Zhije Collection

Zhikpo Nyima Senge

Zhikpo Siblings



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